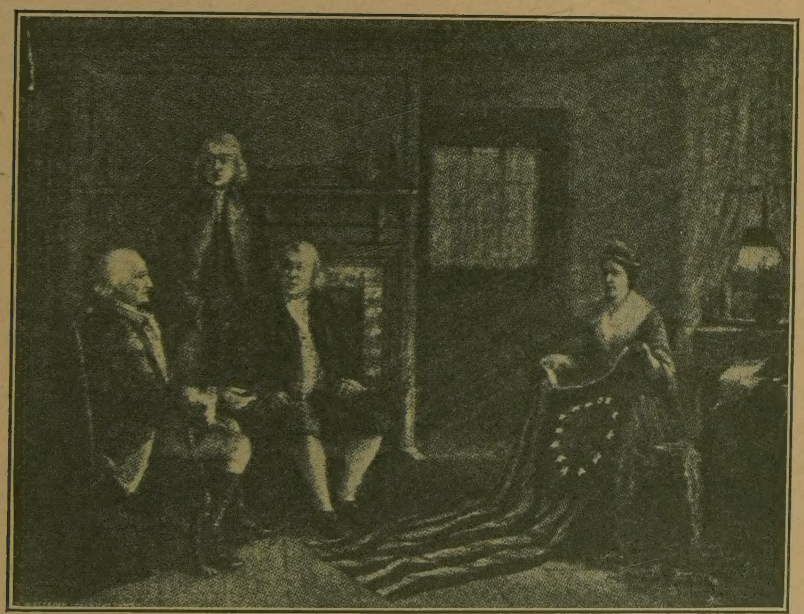
KANSAS CONVENTION NUMBER

Vol. XXX JUNE, 1917 No. 6

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



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Flag Day, June 14th, is the date of the birth of our nation's flag. Elizabeth Ross, familiarly called Betsy, who conducted an upholstery establishment at 239 Arch Street, Philadelphia, made the first flag. It was made in accordance with the following resolution of Congress, dated June 14, 1777: Resolved, That the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation.

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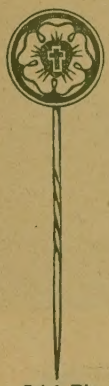

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But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

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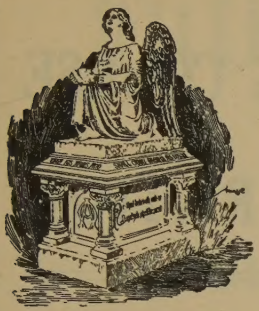

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LUTHER LEAGUERS CALLED TO THE COLORS!

We are to fight a battle against ignorance—other people's ignorance—in 1917.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. It is ready. Every Leaguer must provide himself with a supply.

The source of supply is shown on page 4. It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

LUTHER LEAGUE READING COURSE
FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

QUADRI-CENTENNIAL LUTHER LEAGUE READING COURSE

Life of Luther—Dr. Wm. Rein.

The Truth of the Apostles' Creed.

Lutheran Manual.

History of the Reformation—Peters.

Praying and Working.

Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the Luther League Review.

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	Price
Life of Luther—Wackenagel	$1.50
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Ecclesia Lutherana—Seiss	1.00
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Gustavus Adolphus—Monroe	.50
The Explanation of the Common Service	.75
Way of Salvation—Gerberding	1.00
Elements of Religion—Jacobs	1.25
Lutheran Foreign Missions — Lauray	1.25
Sacred Meditations—Gerhard	1.00

We will send any of these books postpaid on receipt of price quoted or on receipt of $5.00 for 10 new subscriptions to the Luther League Review will send any choice of $2.00 worth of books as a premium.

JUNIOR REFORMATION CELEBRATION READING COURSE

Martin of Mansfield. Lutheran Landmarks. The Schoolmaster and Son.

These three valuable books for the Juniors will be sent postpaid on receipt of $2.00.

Address all orders to LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York

Of the Church - By the Church - For the Church

Luther League Review

Luther League of Kansas

Sixth Annual Convention at Atchison, April 25-27

BY EVAN W. TONSING.

THE Sixth Annual Convention of the Luther League of Kansas was held in St. Mark's Lutheran Church, Atchison, Kansas, April 25, 26 and 27, 1917. The attendance was large. It was considered by many to have been the most successful of all the conventions held by the Kansas League. Rev. Robert L. Patterson, D. D., is the pastor of St. Mark's.

DELEGATES AT THE KANSAS CONVENTION.

First Session

The convention opened Wednesday morning, the 25th, with the registration of delegates and visitors, followed by devotional services.

Mr. Fred G. Nicholas, of Emporia, president, called the convention to order. The following convention committees were appointed: *Credentials*—Rev. C. W. Seville, Minneapolis; Miss May Elliott, Minneapolis; Samuel Boxberger, Russell; Ella Larson, Hays; Ruth Koogle, Chapman. *Press*—Evan Tonsing, Atchison; Catherine Ellenberger, Emporia; Lilith Schwab, St. Joseph, Mo.; Margaret Romeiser, Glasco.

Second Session

The president appointed the following convention committees: *Reports*—Rev. H. S. Lawrence, D. D., Peabody; Bertha Hake, Minneapolis; Georgie Beck, Salina; Robert Albach, Lawrence; Jens Raun, Atchison. *Auditing*—Rev. W. L. Scheding, Glasco; Edna Kugler, Abilene; Esther Kuhn, Atchison; Frank Larson, Kansas City, Mo.; Earl Burk, Ottawa. *Resolutions*—Ernest Hollar, Peabody; Cletus Buehrer, Topeka; Dorothea Bang, Emporia; Luella Morin, Salina; Francis Herchenroeder, St. Joseph,

Mo. *Nominating*—Rev. G. G. Clark, Wichita; Miss Vivian Sharping, Peabody; Sarah Grittmann, Glasco; Gladys Bechtel, St. Joseph, Mo.; Eva Deane, Kansas City, Mo.

Mr. Fred G. Nicholas, president, reported that our State League had been represented at the national convention of the Luther League of America at Toledo, August 15-17, 1916, by Dr. H. S. Lawrence; and at the convention of the Kansas Conference of the Swedish Augustana Synod at Lindsborg on August 16-20, 1916, by Rev. H. F. Martin, and himself. The publication of a convention report and also a bulletin was reported. The following recommendations were made:

1. That, for the future good of the State League, all Senior Leagues consider the organization of more Junior Luther Leagues.
2. That, if possible, we again be represented at the national convention of the Luther League of America.
3. That, if possible, a small bulletin be published by the State League to keep all societies in touch with the general work.
4. That more substantial aid, both moral and financial, be given our Luther League publications.
5. That all societies assist the local churches in the celebration of the four hundredth anniversary of the Protestant Reformation.
6. That, as the Reformation was an educational movement in the sixteenth century, and that as one of the objects of the Luther League movement is to educate, that the Leagues follow more closely the regular Luther League topics, selected especially for our needs by the national committee, and again unfold the divine truths of the Reformation.

Rev. R. R. Weismiller, of Kansas City, Mo., presented the report of the executive committee, as follows:

The executive committee have adopted the following as their action:

That the state treasurer be instructed to ask each member of the State League for 25 cents to be raised by January 1 for the 1917 Jubilee Fund of the Luther League of America.

That a State League Bulletin be published by the state officers.

Evan W. Tonsing, corresponding secretary, reported that the past year had been a very prosperous one in every way, gains being reported in every department of the work. The following statistics were given:

Luther Leagues in State League 20, membership 813; Christian Endeavor Societies 4, membership 89; Junior Luther Leagues 2, membership 106; Mary and Martha Societies 1, membership 33; total number of societies 27, membership 1,041. Number of Luther League Topics used, 448; LUTHER LEAGUE REVIEW subscribers, 175. Twelve societies reported $250.25 benevolences and 15 societies reported $911.99 local expenses. Increase during year: Societies, 3; membership, 198; Topics used, 88; REVIEWS, 63.

The press committee reported fair cooperation over the state, but urged that more societies take advantage of the benefits gained by publicity.

Miss Lena Hodson, state Junior League superintendent, reported a big increase in the interest taken in Junior work, and that four Junior Leagues had been organized during the year, at Whitewater, Bendena, Greenleaf and Emporia. All the societies were urged to organize these training schools for League work.

Miss Dora Albers, state REVIEW secretary, gave a very encouraging report of the conditions in her department and urged a more general and careful reading of this official organ of our Luther League movement.

Mr. Harry Hodges, General Secretary of the Luther League of America, opened a discussion of Junior League problems.

Mr. Alfred J. Beil, of Salina, read a very interesting paper on "Why Organize a Junior League?" His paper dealt very comprehensively with the advantages to be gained by the organization of Junior societies in our Lutheran churches, among which he gave the following:

1. To increase the love of the Christ among the younger people, and thereby make them better and more sincere Christians in after life.
2. To train the Juniors in organized Christian service that they may more effectively take up the reins when the present generation passes on.
3. To develop and encourage qualities of leadership that otherwise might be latent in the service of the Master.
4. To attract young people to the Sunday school and church through the clean social pleasures which are promulgated in the Junior Luther League.
5. To glorify God by saving young souls through the medium of the Junior League work.
6. To provide an efficient training school for prospective Leaguers, thereby giving them the training in early life which shall make them better workers in the Senior Leagues of the future.

Miss Dorothea Bang, of Emporia, read a paper on "How to Organize a Junior League." She has had much experience in this work and advanced several excellent plans of organization. Her paper follows, in part:

We believe that the Junior Luther League is not only the ideal method of gaining a hold upon the young people, but it is the best method of leading our boys and girls into the Church. The greatest question of today is how to organize and maintain the Junior society. For the boys and girls cannot learn organization, ideals, a noble and loyal spirit in the Senior League.

Such a League was organized in Emporia last September. I shall explain our method of organizing and conducting a Junior Luther League. At a meeting of the Senior League I was appointed superintendent. Preparatory to the organization I visited several other Junior Leagues and became thoroughly acquainted with the work before attempting an organization and made a careful and inclusive list of all those in the church who were eligible for membership, making this mean between the ages of ten and fifteen.

The interest of the children was aroused by sending personal letters, rather than by announcement, to each child. This brought a ready response and fifteen reported at the meeting. At the request of so many children, the age limit was extended to seven and in this way and with the addition of older children our membership has grown to thirty-five, which includes practically all the children between those ages in our church.

I explained the work thoroughly to them and they agreed to organize immediately. The constitution was read and adopted and we immediately proceeded to elect officers. A nominating committee was appointed and it was interesting to note how desirous

the children were to hold office. The nominating committee were elated over being officers and the only thing I could do was to create new offices and give every child a chance to be an officer or to do committee work. In this way he could realize he was a part of the League and that his presence and activity were necessary for its welfare.

The leader for the next Sunday was appointed and all preparations were made to begin work immediately. I found that the children's enthusiasm was just as great as mine.

During the week I gave a hike for the children for the purpose of social unity. After the hike I felt that there was a stronger bond between the children and me.

In our work we did not confine our activities to the League alone.

The superintendent of a Junior League must have the qualifications of a leader; these, however, are within the reach of any person of average ability. They are: Love for children; willingness to learn as well as to teach; self-sacrificing, and over all, patience. If you lack patience, then Junior work is not yours.

A superintendent must share the Junior's interests. He must meet the Juniors on their own level. Be a Junior with them. Have a sense of humor, laugh heartily with them and give them respectful consideration. A promise once made to a boy or girl must be most sacredly kept. If these become your habits in dealing with our boys and girls, they will be bound to you as your faithful friends and to the church. It is an advantage, the child is in the habit-forming, character-building age. It is only by our own good habits that we can cultivate good habits in the children. Each child's character must be studied. The personal religion of a child demands the best service we can render.

But you say, "What shall I do, and how can I interest the children?" The Junior League Topics will help you and you may supplement them by lessons on the order and significance of the Church Year, and by stories of heroes of our Church and of the Reformation which would be especially pertinent this year. Make the meeting bright with song, devotional in spirit, enthusiastic on the topic, prompt in response and orderly in conduct.

This is the memorizing age as well as the habit-forming one, and the teacher should make use of this by seeing that Scripture verses are memorized and that they understand how to handle the Bible. This is the period also of imitation. Your acts will have much to do in forming the character of those who are in your charge. It is, too, the great period of faith. We should impress each child with the thought that there is beauty in service; that every prayer and every hymn of praise is heard in heaven, and that there is joy among the angels around God's throne because of this worship.

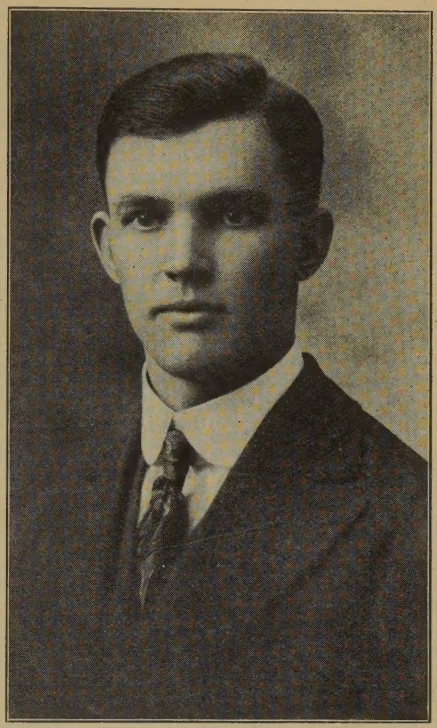
Interest the children in missions. For example, the study of India. Have the boys and girls find out all they can about the country, the people, their manners and habits, their mode of worship, and what the missionaries have done for them. The children like to do this kind of work.

The method of illustrating will create an interest among all ages. If we have an object with which to illustrate the lesson topic, we are sure of ourselves because we know what we are going to talk about. We are sure to hold the undivided attention of the Juniors and so secure order. We shall, at least to some extent, impress the thought of the lesson on their minds.

The social side of the League should not be neglected. If you do not meet on Sunday and are fortunate enough to have a room where games can be played, so much the better.

Our young people must be trained in every department of work. With an interested, loyal, active and alert superintendent the League will become a flourishing and active one. It is indeed the training school for future usefulness and work in the church. In Junior League the children learn to do by doing. Give them responsibility and they will invariably measure up to it. They will love their church more because they understand it better and because they both love and understand their work better. They are better fitted to live themselves and spread the kingdom of God.

Then followed a Junior League demonstration by the Atchison society, which was



EVAN W. TONSING, PRESIDENT.

one of the most instructive and entertaining features of the convention, and is sure to bear fruit in a greater interest in the Junior work.

Third Session

On Wednesday evening the convention met in the new gymnasium at Midland College. Rev. R. B. Peery, D. D., president of Midland College, had charge of the meeting. Rev. Charles Bauslin, secretary of the Board of Education of the General Synod, delivered an inspiring sermon on "What God Gives to Faith." A very large audience was present and Rev. Bauslin held them spellbound with his enthusiasm and mastery of the subject. After this sermon, addresses of welcome were given by Miss Lena Hodson, president of the Atchison League; D. J. F. Krueger for the congregation, and Prof. C. B. Patterson for Midland College, to which Mr. Fred G. Nichols responded for the Luther League of Kansas. Then Mr. Harry Hodges extended greetings from the Luther League of America. Following this a reception was given the visitors by the Atchison society and Midland College which was enjoyed by all.

Fourth Session

After devotional services, Dr. J. F. Krueger, of the Western Theological Seminary

of Atchison, gave a very inspiring address on "The Augsburg Confession, the Magna Charta of Lutheranism." He said in part:

The Church of the Living Christ always has been and always will be a confessional church. The Saviour Himself told Peter immediately after the spokesman of the twelve had uttered his memorable confession of the deity of Christ: "Thou art Peter, and upon this rock; namely, the rock of thy confession that I am the Son of the Living God, will I build my church."

At the present time it seems to me that there ought to be an added incentive for the study of the Augsburg Confession by our young people. It is impossible to unite all the different denominations at the present time, but should it be impossible to bring together into one great body the different branches of the Church which we love? The Luther League, uniting the young people of the different Lutheran Synods on the basis of the Word of God and the Unaltered Augsburg Confession will be a mighty factor in this wonderful work if all its members study carefully the Augsburg Confession and thus learn to understand that, after all, in all essentials, we are one. Thus you will help to bring about the dawn of the day when the mighty host of 75,000,000 Lutherans will sing in 500 different languages:

"We are not divided, all one body we,
One in hope and doctrine, one in charity."

To Luther belongs the doctrinal power of the Confession, its inmost life and spirit, and to Melanchthon its matchless form. Both are in some sense the authors, but the most essential elements of it are due to Luther, who is by pre-minence its author, as Melanchthon is its composer.

What a wonderful document the Augsburg Confession is! It unites the Church of the twentieth century with the Church of the sixteenth century; it delivers to us the faith of the fathers, which is able to solve the problems even of our enlightened age. This document will some day form the basis of the union of all the branches of the Lutheran Church; surviving the changes of time it will remain unaltered and unalterable.

Following this excellent address Dr. Krueger answered many questions relative to the Augsburg Confession and its origin.

Then the second speaker of the morning, Rev. Holmes Dysinger, D. D., was introduced and spoke to the large audience present on "The Lutheran Contribution to the Religious Life of America." A part of his comprehensive and instructive address follows:

As a distinctively religious force the Lutheran Church in America is hardly second to any that lays claim to being evangelical. She has made a large contribution to the numbers of those who adhere to the Church. Numerically she stands close to the top of the list. Besides, not an inconsiderable percentage of the membership of most of the other denominations in this country are of Lutheran extraction. and are leavening other Churches with the leaven of the pure Gospel. The chief contributions of the Lutheran Church to the religious life of America can only be named. They are made thru the preaching of the pure Gospel as the good news of God's grace manifested in Jesus Christ guaranteeing our salvation through faith in Him; the use of methods that commend themselves to the reason and conscience in bringing this salvation to the knowledge and experience of men and thus making it a reality in their lives; and lastly, in the cultivation of a type of piety that finds expression in a life of service for man and fellowship with God.

At a business session following this address Mr. Alfred J. Beil, of Salina, state treasurer, made the following report:

Total receipts (including balance of April 25, 1916	$270.45
Total disbursements	145.80
Balance April 24, 1917	$124.65

Then the following amendment to the constitution, which had been tabled at the 1916 convention of the Luther League of Kansas, was adopted:

"The annual dues of this organization for each district organization and each local organization not connected with a district organization shall be a per capita tax, the same being quotient secured by dividing the approximated annual expense of this organization by the total senior membership."

The matter of the printing of a monthly bulletin was presented and left in the hands of a committee.

Rev. Luther M. Kuhns, editor of the LUTHER LEAGUE REVIEW, presented the matter of our Luther League publications, and as literature secretary of the Luther League of America urged a more extensive use of these periodicals.

It was decided that the Luther League of Kansas purchase 500 extra copies of the REVIEW containing a résumé of this sixth annual convention, to be distributed to the different societies.

Fifth Session

After devotional services Dr. H. S. Lawrence, our delegate to the national convention, and Rev. Kuhns gave synopses of the national convention at Toledo.

A resolution was adopted recommending that the national topics committee have one missionary topic each month in the calendar of League Topics.

Then all the delegates and visitors adjourned to Midland College, where they were entertained as the guests of the college for the remainder of the afternoon. A very entertaining and comical farce, "Ze Modern English," was given by members of the Kalophronean and Wynn Literary societies, followed by a short program and several numbers by the Midland Orchestra. Later a reception was given for the visitors by the faculty and students in Oak Hall.

On Thursday evening a musicale was given the convention by the choir of St. Mark's and the Midland Orchestra. Dr. F. K. Krueger, the director; Miss Eleanore Adams and Benton Peery, the soloists, and Miss Cornelia Dysinger, organist, deserve much credit for the success of the evening.

Sixth Session

At 6 a. m. a large number of delegates and visitors assembled at the church for the early morning prayer service. After this session the delegates were taken on a tour of the city and visited the big interstate bridge across the Missouri River, the High School and other places of interest,

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tchison; first vice-president,
rchenroeder, St. Joseph, Mo.;
president, Cletus Buehrer, To-
ding secretary, Margaret Ro-
o; corresponding secretary, Al-
Salina; treasurer, Robert Al-
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ve years, Dr. H. S. Lawrence,

Mr. Harry Hodges took charge
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wing committees for the year:
Schwab, St. Joseph, Mo.;
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Atchison; Samuel Boxberger,
l Burk, Ottawa. *Extension*—
r, Peabody; Byron Donmeyer,
Romeiser, Glasco; Rev. G. G.
a; Florence Youngberg, Kan-
Miss Lena Hodson, of At-
chison, was reappointed as Junior League superintendent and Miss Catherine Ellenberger was appointed as LUTHER LEAGUE REVIEW secretary.

Invitations were extended for the seventh annual convention of the Luther League of Kansas by St. Joseph, Salina and Topeka. Topeka was chosen as the place of meeting of the next convention, the time to be determined by the executive committee.

On Friday evening, after devotional services, Rev. H. S. Lawrence, D. D., gave his illustrated lecture on "Luther, the Hero of the Protestant Reformation." It was very instructive. Dr. Lawrence said in part:

To rightly understand and appreciate modern religion, history and literature one must know something of the fundamental principles of that great movement known as the Protestant Reformation. But a right apprehension of those principles is well nigh impossible without a rather intimate knowledge of and a deep insight into the very nature and spirit of the poor miner's son who became the zealous student and monk of Erfurt, the popular university professor and the powerful preacher of Wittenberg, Dr. Martin Luther, the mighty leader of the great Reformation.

To quiet a restless conscience and find peace with God he became a monk. He faithfully performed the most menial tasks and scrupulously obeyed the minutest rules of the order, observing fasts, vigils, prayers and penances even to the point of physical exhaustion in his search for holiness of life and perfect peace. Though monkish observances brought not his desire, through the study of the Scriptures and the wise guidance of a pious brother he learned that salvation is of grace and not of good works. Trusting that the just shall live by faith he found the peace he sought.

In the Leipsic disputation, concerning the question of the authority of the Pope—is it of men or of God through Peter?—Luther took the bold stand that in authority, above that of councils and popes, the Scriptures stand supreme.

At the Diet of Worms, over which the Catholic Emperor Charles the Fifth presided, and in which the dignitaries of the Romish Church and high officials of the empire were arrayed with him against the brave friar of Wittenberg, there was added to Justification by Faith and the Supremacy of the Scriptures that other fundamental principle, the Right of Private Judgment, out of which has grown civil and religious liberty and for which Luther dared to stand alone.

That Wisdom is justified of her children may be seen clearly written on every page of protestant history.

The Junior League choir of St. Mark's Church furnished several musical numbers. Then the convention closed with the benediction pronounced by Rev. Patterson.

Probably one of the most successful features of the whole convention was the dinner served to the delegates each day by the ladies of both the local Luther League and of St. Mark's. Every one enjoyed them and they proved a very valuable social factor in the success of the convention.

Much has been gained in inspiration and help from the state convention. All the efforts in arranging for the convention have been many times more than repaid by the association with these wide-awake young Lutherans.

James Wolfe

BY L. E. SHANNETTE

JAMES WOLFE is a name we should know, not merely because his life marks an epoch in Canadian history, but because it is very important to the Christian Church. His success on the Plains of Abraham decided that Canada should be saved for Protestantism rather than be swayed by Roman Catholicism.

James Wolfe was born in the year 1727 in the quaint little town of Westerham, Kent, England. His father was a born soldier, who attained to the rank of brigade major of Marlborough's army in Flanders. His mother, Miss Thompson of Marsden, was a Christian woman if we can judge accurately by the high esteem in which her son honored her with. He was trained in schools of England, but found Latin grammar and fractions very difficult. He had an enthusiasm for the army which his friends thought bordered on fanaticism. His ambition was soon realized, for in 1742 he received a commission to his father's regiment of marines.

Wolfe's military genius first showed itself in Flanders. War had been declared between England and Europe over Maria Theresa's right to the throne of Austria. The English soldiers were dispatched to Ghent, where they passed the winter. In the spring they moved on toward Dettingen. Here they met the French army, clashed in arms and gained the day. During this battle Wolfe conducted himself so nobly that he was promoted to a lieutenancy.

Wolfe seems to have been born a military man, for war had no sooner ceased on the continent than Charles Edward gathered the Scottish clans together to do battle for the liberty of their country. In two great battles which followed, Falkirk and Culloden, Wolfe conducted himself as a true soldier. After this he spent several years doing garrison work in Scotland and the north of England. In reality he was preparing himself for a glorious military career in America.

When hostilities between France and England broke out, Pitt, the genius of England, decided to strike France a crushing blow in America. He planned to attack at the three formidable points of Duquesne, Ticonderoga and Louisbourg. The army which, by the aid of the fleet was to capture Louisbourg, was entrusted to the command of Colonel Amherst, assisted by Brigadiers Laurence, Whitmore and Wolfe. A force of about eleven thousand men embarked from Portsmouth for Louisbourg, the strongest fortress in America. Not until the second day of June did the English behold the outline of the fort. The French had done their utmost to make Louisbourg a sheltered haven for the French ships, which were to harass the British cruisers in the northern Atlantic. We are told that they spent over a million sterling upon the fortifications. It not only seemed impossible to capture this place, but even to gain a landing, for the French had fortified every accessible place for miles on both sides of the harbor.

The English planned to attack the fort from three different places. The most important one, Freshwater Cove, was entrusted to Wolfe. It is needless to say that he gained a landing amid the showers of bullets and grapeshots. Wolfe's next duty was to silence the battery at Goat Island, another enterprise in which he succeeded. The English continued the siege throughout July, Wolfe always taking a prominent part. At last the French leader Drucour sued for terms of peace and General Amherst forced them to surrender unconditionally as prisoners of war.

Wolfe desired to fight on the contin nt, but it seemed that he was destined to work out his military career in the New World. Wolfe was given chief command of the forces which were to attack Quebec, the second strongest fortress in the world. Many of his elder officers envied him the honor of the high office, but all gloried in the fact that such a perilous enterprise with so much hard work had not been entrusted to themselves. To accomplish this difficult task Wolfe had less than nine thousand troops. But the whole number had an enthusiasm which excited them to action. The English left Louisbourg and had sailed sixty ships up the St. Lawrence through treacherous seas, while the French would only venture on small ships among the floating cakes of ice. At last the English fleet neared Quebec.

The capture of Quebec seemed almost impossible to the English. Quebec was on a lofty eminence with the St. Lawrence flowing along its base. To the west were the still higher Plains of Abraham, which formed a natural barrier to an incoming foe. East of the fort stretched the earthworks and battlements of the French army, even as far as Montmorency Falls, which formed another unartificial barrier against

opponents. The combined fortifications of nature and man made the position so secure that one Frenchman said that four thousand could hold the city against all comers. Yet the English did not hesitate when sixteen thousand men guarded its walls.

Wolfe and his men landed on the island of Orleans about one mile distant from Quebec. On their first night in sight of Quebec the French gave them a reception with fireworks. They had several tarred ships which they let float down the St. Lawrence on fire. Before they reached the English vessels the British tars grappled them and towed them to shore.

The first attack made by Wolfe was on the Beauport shore. He succeeded in landing, but the grenadiers rushed madly forward with the result that four hundred and forty-three killed. The English had spent the better part of the summer encamped around Quebec without apparently accomplishing much. Wolfe's army was suffering, about a thousand of them being in the hospital. Wolfe himself had had the fever and had been confined for several days. What was worst of all, winter was approaching with all its terrors of cold and famine.

When September came a new plan had been formed to gain the Plains of Abraham and by this means entice Montcalm, the French leader, from the city. Wolfe's active army numbered now less than five thousand, for he had to leave strong forces to guard his camp. To gain the Plains was a most difficult task, for it is said that one hundred men could have held in check the whole British army. Wolfe succeeded in transporting the majority of his men above the city unawares to Montcalm. During the ebb tide, about two o'clock in the morning, his men floated downstream to the place of attack. By the aid of a Highland soldier who spoke French fluently they succeeded in passing the French sentries. By daybreak the whole British force stood in clear view on the Plains of Abraham. This was certainly a surprise to Montcalm. Nevertheless he hastened to give immediate battle, something which Wolfe had desired so long.

Bougainville attacked the English from the rear, but was easily repulsed. About ten o'clock the whole French army could be seen moving forward. When they were about two hundred yards distant they opened fire, but the English stood motionless. They waited until the French were thirty-five yards distant and then every man fired. Every bullet took effect and the French lay in heaps on the field. The English waited to discharge one more volley and following Wolfe's example swept down upon the shattered foe with their drawn swords. This completed the havoc, for the French fled in every direction.

Wolfe had indeed won the battle, but it had cost him dearly. During the flight he was shot three times, first in the wrist, next in the groin and lastly in the breast. He realized that this was a mortal wound, and having learned that the English were victorious, died with these words on his lips: "God be praised; I now die in peace."

The Intermediate Luther League

BY REV. ARTHUR T. MICHLER.

THE Intermediate Luther League is the adaptation of the Luther League movement to the needs of the boys and girls of the Lutheran Church, whether in the country, town or city. Its aim is to interest in, hold to and train in the Church, the boy and girl of twelve years of age to sixteen inclusive. It therefore seeks to provide a normal, healthy, but churchly means to guide and direct the natural interests of our boys and girls of this growing period, along a positive and practical Christian life, within their own Church. Its distinctive purpose is religious and educational. This, together with a nice provision for meeting the natural recreative desires of our boys and girls, peculiar to each sex, is the fundamental idea underlying the Intermediate League.

The form of organization therefore is twofold, i. e., one for the boys and one for the girls. Each is to develop its own League, with its own officers under adult supervision. In their development, however, care must be taken that the fundamental idea shall never be lost sight of amidst the many other activities, in which the Leagues engage. The motto of the Luther League of America is the motto of the Intermediate League, and should be repeated at each of the weekly meetings of the League.

The League should meet weekly, if possible. The central purpose of meeting, as a

League, should always be the religious-educational, which is met by the boys and girls taking an active part in rendering the prepared program of Scripture and Hymn memory, Scripture reading, and prayer and the presentation and discussion of the Topic. This should not consume more than from a half to three-quarters of an hour. Whatever else has been planned can then be carried out. Regular business meetings (suited to conditions) should be conducted in which League plans are discussed and adopted, through which the members secure a fine parliamentary law practice.

To conduct a successful Intermediate League, good adult leadership is necessary. This requires those who possess natural qualities of leadership, combined with a strong love for and belief in growing boys and girls. Superior training is not essential. A willingness to begin and work in a small way and to always see the great good to be accomplished in these plastic lives is a great asset. Read the REVIEW and other literature on the subject. Get the fundamental ideas clearly in mind and then look over the Sunday school and see how many boys and girls there are who are either becoming interested in outside movements and need to be kept in touch to prevent loss to your school, or who are just waiting for something to be done along this line for them. The result may surprise you. Talk to a few boys or girls who are leaders and see how they respond. If they are eager for an organization of those of their own age, call a meeting of all boys or girls, as the case may be, and speak to them of your suggestion. If you are enthusiastic and they see that you believe in them, they will respond. Then appoint a time for another meeting and have a brief League program prepared. Talk over what can be done. Explain carefully the central idea of the Intermediate League program. Then after a few meetings, when you know the boys or girls, and they know each other better, organize with a president, vice-president, secretary, treasurer and pianist, if you need one. You are now organized. Decide on your regular meeting days and adhere to this rigidly. Do not disappoint them, but careful planning, faithful devoted work, punctuality and a mighty big enthusiastic conception of your privileges, and a love for these boys and girls will mean a large success.

The question, where to meet, will doubtless arise. Either in some room of the Sunday school or parish house building or at some home. The former is preferable. Secure the use of a room where you can meet and have games and reading matter. If there is a nice basement in the church which can be utilized, either for mass games or a gymnasium, so much the better. If there is no gymnasium connected with the church the League might be successful in renting one (or a hall for the purpose) for a nominal sum. However, you need not wait until you have a gymnasium to begin work. A nice room to meet in is all that is required to begin. Other developments can follow later. However, a gymnasium for winter and a camp or some kindred activity for summer are the two centers of activity around which continued and increased interest can be developed. When the weather is favorable the out-of-doors can be utilized for games and hikes.

The question now arises—what can we do? There are many things that can be done; but it is wise only to select a very few and do them well. As the League grows, other activities can be added.

There are always things to be done in every church and Sunday school in which the Leagues can take a part. They can contribute to missions and local church needs. The pastor and Sunday school superintendent can be helped in various ways, such as distributing literature and assisting at church services. Athletic teams can be organized, various groups, such as camera, first aid and bandaging, modeling, sewing, reading, signaling, etc., can be formed. A bugle and drum corps can be organized. Tournaments of various kinds can be planned. A public literary program in which there will be debate can be planned with interest. Nature study groups will be most instructive and profitable. An out-of-door cabin can be built by the members interested. Hikes and socials are fine, while dinners, with invited speakers, can be held from time to time with profit. Other recreative features will be found helpful which will suggest themselves to the adult leader.

To stimulate church and Sunday school attendance and daily Bible reading, merit badges or certificates can be awarded to those who complete a year's course. Badges can also be given to those who have the highest grades in League work for a year. Let merit count in other activities, all of which must be carefully watched and noted. These suggestions will stimulate interest and have been found to work. See what you can do for the boys and girls of your church, ever keeping in mind, however, the League's fundamental idea and its relation to the Luther League of America.

Why Every Luther League Should Join the State and National Organization

BY REV. S. P. LONG, D.D.

IF there were no good reasons, it might take pages to confuse matters sufficiently to make some think that there might be some, but since God could make the Ten Commandments so short because they were absolute truth, and could tell us all He wanted the ages to know in one book called the Bible, it will not be necessary to take much space to prove that the local Luther League should be combined with other Luther Leagues to do good work.

Let us look a moment at the church. It takes united Christians to make a congregation. There could be no order nor Christian work done any other way. So one church could not accomplish much by itself; therefore, it unites with other churches and forms synods, thus becoming a power to do good. But what could little conferences and synods do by themselves? Therefore, they unite with each other and form a great general body and undertake great things for Christ. I make this statement and challenge any one to contradict it.

There are individual members in all synods who differ as much among themselves as the best men of all Lutheran bodies often do.

Now, if this is true, why do we not go one step further and unite all the general bodies of the Luther churches of this nation for the one great purpose of telling the truth, as taught in the Catechism and the Augsburg Confession, to the world? Look at the State. Does not the county feel the need of the State? Does not the State feel the need of the United States? And does not our Government have representatives of all nations here? And do we not send our ministers to all nations? The State is too wise to try to get along without the closest relations to the whole world.

If the children of this world are wiser in their generation than the children of light it is time that the local Luther League learn a little wisdom of the world and do a good work at home by uniting the young people; and then have the League join the State League to teach, and learn of others, and the State League should unite with the National League so we could be the power God wants us to be.

"Among the Papers"

"WILL THE TRADE OF THE UNITED STATES WITH SOUTH AMERICA BE LOST AFTER THE WAR?"

Dr. Leo S. Rowe, Professor of Political Economy at the Wharton School, has made three trips to South America since the war opened, and Dr. William C. Farabee of the University of Pennsylvania Museum, returned from the Amazon Valley last June after living three years in Brazil, Peru, Ecuador and Bolivia.

According to these men, "the South American merchants believe the business men of the United States have been exploiting them and taking advantage of Europe's misfortune." Both say "the business men of Latin-America can hardly wait until the end of the war brings back again the painstaking, careful, reliable German, and that more and more English agents are taking from the Americans the trade that came to America when the war began." There have been such gross "crudities, ignorance and misrepresentations" that the South Americans have become angered and the dream of Pan-American trade has vanished. "Only in a few outstanding cases of large corporations, who were in South America years before the war, does the American business man stand out commendable. But the new adventurer into South American trade has injured the cause of American trade expansion for years to come."

We could continue to quote what these two men had to say on this subject, but the above is sufficient. It illustrates sufficiently our methods of business, and should open our eyes to our own conceit.

"SKYSCRAPER" PASSING

The day of the skyscraper is passing. The time is coming when no more will be built and those remaining will be viewed as curiosities till they are taken down. New York has lagged behind European and some American cities in city planning, but she is now rapidly catching up, and the commission contemplated in a bill soon to be presented to the Legislature will transform New York in a decade so that some parts of it will not be recognizable. The great

problem is to reduce congestion, and for this purpose there is need of rapid transit, not from one congested place to another, as commercial considerations would dictate, but from congested places to places where there is still free space. If we keep on permitting private owners to build three or four buildings on one lot by throwing them upward in the air, there will come a time when these buildings will send forth more people than the streets will hold or the transportation facilities be able to carry.—Pres. Borough of Manhattan.

"THE REAL ISSUE WITH THE PAPACY"

"Luther said, 'Get quit of the Pope, get rid of the priests, rid of all that stands between the individual soul and God. Let God and the soul stand face to face. Let God and the soul know and be known to each other. Here, in this immediate knowledge of God, given by God, I stand. I can do no other, God help me, for God commands me.' His watchword, which summed up this belief, was 'Justification by faith' —faith, face-to-face knowledge of God, and justification, peace in the conscience where God lived, where God's voice was heard, believed, obeyed. That cry wakened Germany."

These words of Dr. Fairbairn in *The Presbyterian* go to the heart of the matter. They tell more clearly than whole books would why the Reformation came to pass. The papacy with its organized priesthood and its visions of political power, stood between the soul and God. Luther became the chief mouthpiece of all who longed for spiritual freedom in Christ and that, dear reader, is why you and I are celebrating the four-hundredth birth-year of the Reformation.

TOOK A DOSE FROM THE GIDEON BIBLE

A man went into a hotel in San Francisco, secured a room with the intention of committing suicide and laid a vial of poison on the table while making preparations for the final act. When he stepped to the table he discovered that accidentally (?) he had put the vial upon a Gideon Bible. As he opened it, his eyes fell upon the reference (one of the "prescriptions" on the Gideon slip pasted inside the front cover): "If discouraged or in trouble, read Psalm 126 and John 14." He read these two selections, threw the bottle of poison out of the window, knelt, and then and there gave his heart to God, and is now an active church member and a good citizen. Numerous are the instances like these, showing the invaluable service of the hotel Bibles.—*The Christian Herald.*

BOY DRIVERS

Among the most serious evils to which thousands of delivery horses are subjected is the boy driver. To save the few dollars additional it would cost to employ a competent teamster many a grocer, butcher and provision dealer engages one or more young lads to deliver his goods. To the majority of these boys a horse is a creature, if not without feeling, at least with no capacity for suffering his driver need consider. The faster he can be made to go, the quicker to start and stop, the better the boy is pleased. Then, to invite on to the wagon one or more of his own age to whom the privilege is given to ply the whip, to jerk the reins, to saw at the mouth with the bit, and in general to worry and nag and torment the unfortunate horse—this is another of the average boy driver's pastimes. Why does not the owner see that, besides the suffering his horse is caused by such treatment, he is losing more money in the wearing out of his four-footed servant than he is saving by employing a cheap driver?

What can you do, reader? Stop trading with any man or company that employs such drivers. Not only are such men unworthy of your patronage, but as a rule, being inhuman, they are probably not to be trusted as honorable in their business.—*Dumb Animals.*

THE GIFT OF THE GOLDEN ROSE

Before her marriage to King Alfonso, of Spain, the Princess Ena renounced Protestantism and became a Roman Catholic. Whereupon she received from the Pope a special blessing and the gift of the Golden Rose. Just what this decoration is like or what it is supposed to confer on the possessor we are not told, but it appears to be rather a curse than a benefit. History seems to lend color to the belief that the bestowal of it is always followed by a calamity to the receiver. Among those to whom the Pope gave the decoration were Mary Tudor, Napoleon III, the Empress Eugenie, the Empress Elizabeth, of Austria (assassinated by an anarchist), and Queen Isabella II, of Spain, who lost her crown by the revolution of 1868. And the Princess Ena, now Victoria of Spain, came precious near losing her life on her wedding day. The Golden Rose appears to be anything but an assurance of peace and prosperity to the wearer thereof.—*Christian Observer.*

Luther League Topics

Fourth Sunday
after Trinity. July 1, 1917.

"THE REFORMATION AND CIVIL LIBERTY"

(Independence Day—Quadri-Centennial)

John 8:31-36.

DAILY BIBLE READINGS.

Monday, June 25: Acts 21:27-40. Paul Rescued from the Mob.

Tuesday, June 26: Acts 22:22-30. Paul Claims His Right of Citizenship.

Wednesday, June 27: Acts 23:10-24. Paul Profits by His Citizenship.

Thursday, June 28: Acts 24:22-27. Paul Before Felix.

Friday, June 29: Acts 25:10-21. Paul's Appeal to Cæsar.

Saturday, June 30: Acts 26:24-32. The Gospel Preached to Agrippa.

HINTS FOR LEADERS.

If properly handled, this should be the most interesting meeting of the year. Send special invitations to your members and friends.

Open the meeting by singing Hymn No. 140. Scripture reading by the leader. Prayer by the pastor.

Have two of your young people working in harmony, prepare papers, the one on "Freedom by the Reformation," and the other "Freedom by the Declaration of Independence." Compare these two important steps in history, and show the different phases of each. This should not be in the form of a debate, but merely two well prepared papers working along the same lines on the two subjects.

If desired, have one of your members deliver a patriotic recitation and one a recitation on the Reformation, of which a good number are being published in our various Church papers.

Hymn No. 136.

Offering. The offering at this meeting might be turned over to the Luther League of America Jubilee Fund.

Announcements.

Hymn No. 135.

Closing prayer and benediction by the pastor.

Hymns 184, 214.

Topic reviewed by Rev. G. D. Strail.

A close inspection of the conditions of the present day will bring us face to face with the fact that reform movements are questions of vital importance to the world. Every avenue of life, the social, the moral, and the political, as well as the civil and the religious, bear testimony to this fact. And in the fundamental examination as to the cause of this condition, we find that nowhere is it brought out in greater force than in the words of the Master, "The truth shall make you free," for a knowledge of the truth brings rebellion against the bondage of evil, and places man upon the plane of civil liberty.

We are dealing with a specific case in which this truth is held out, the great Reformation and its effect upon the liberty of thought and life.

The conditions of the day when the founder of the Protestant Church saw the truth and spoke with such earnestness as to awaken the world, were very like to the conditions of the Jewish people when the Master came with His message of freedom.

The Jewish people had allowed the ambition of man to supplant the duty to God. Forms and ceremonies had taken the place of the truth, and the tradition of the elders supplanted the commandments given from above. Such a condition can only be productive of doubt, superstition and a feeling of mistrust. Lulling themselves into the belief that they were the children of freedom, they became slaves in the greatest sense of the word, in bondage to sin.

Martin Luther came upon the field under conditions which were very similar. The Church of that day had been suffering much as the Jewish church had done. Unwittingly on the part of some and maliciously on the part of others, the Word of God had been forced into the background. The sanctity of the home had been invaded, the privilege of speech had been suppressed, the masses were forced to bow to the will of unscrupulous men, and indulgence in sin could be procured for mercenary returns. It is small wonder that a feeling of depression entered the minds of those who had the boldness to think for themselves and that an unsatisfied condition existed in the souls of those who were truly desirous of religious light and freedom.

Laboring under such conditions and reaching out for the light, Luther found the Word which was to make him free.

Studying diligently the message which he found there, this man who was to rock empires to their very foundation, found the light; and an understanding of religious liberty was born in his soul. This religious liberty unfolded to him the truth of man's right to act, think, and speak according to the dictates of his own conscience; that conscience having been enlightened by God's truth, thus making man in general not a slave to those who sought their own selfish ends, but free with the freedom given by the Son and heir of the eternal kingdom.

Fired with this truth the great Reformer took his stand for the liberation of the masses. By a translation of the Bible and placing it within the reach of all, he ac-

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The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

complished most, both for the religious and civil liberty of the world.

From that day religious truth and civil liberty have walked hand in hand. That a divine providence smiled approvingly upon the efforts of this humble servant is proven by a consideration of conditions at the present time.

A view of the world will prove that where the principles of the Reformer have been most accepted and nations have acknowledged their dependence upon God's Word, there has been the greatest advancement in civilization and there today men are enjoying to the highest degree civil liberty.

While in those countries where the old form has been adhered to, there has been little advance, and oppression still lifts its powerful hand.

The relationship existing, then, between the Reformation and civil liberty is simply this, the mother fostered over and cared for and guarded the child until it grew able to stand for itself.

As we enjoy the advantages of civil liberty, let us not forget the debt of gratitude we owe to one who in the search of truth discovered freedom and made it possible for coming generations. And at the same time, let us *study* the Word of Truth that freedom may come in its widest degree. Leviticus 25:10; Isaiah 61:1; Romans 8:16-23; Gal. 5:1; Gal. 5:13; Mark 7:8.

Bible References.

Lev. 25:10; Judges 17:6, 21:25; Jer. 34: 8, 15-17; Acts 22:28.

Fifth Sunday after Trinity. July 8, 1917.

"THE MARRIAGE VOW: A SACRED OBLIGATION"

(Practical)

Matt. 19:3-9.

DAILY BIBLE READINGS.

Monday, July 2: Acts 27:21-44. Paul's Shipwreck.
Tuesday, July 3: Acts 28:16-24. Paul in Rome.
Wednesday, July 4: Rom. 1:8-15. Paul's Interest in the Romans.
Thursday, July 5: Rom. 1:16-25. Justification by Faith.
Friday, July 6: Rom. 2:1-16. God's Impartial Judgment.
Saturday, July 7: Rom. 3:20-28. None Justified by the Law.

HINTS FOR LEADERS.

Let the pastor lead the meeting.
Open in customary manner. After the lesson let all repeat the Sixth Commandment and its meaning in concert.
Recitation: "The Voice That Breathed O'er Eden," by John Keble.
Hymn.
Paper: The Origin and Significance of Marriage.
Paper: The Scriptural Teaching on Divorce.
Address by pastor.
Close as usual.
Suggested hymns: 51, 35, 223, 184.
Topic reviewed by Rev. J. F. Fedders.

You must be increasingly impressed with the up-to-dateness of our Lord Jesus in His attitude and expression on the great social problems of this century. The Bible text for this study shows His analysis to be emphatically true. Note His emphasis on the monogamic marriage, the divine command, permanent sanctity and the reason for divorce. What a wonderful breadth and depth of principle He brings to our attention in a few short sentences!

Vows are easily made and more easily broken. Witness the number of our youth who pledge fidelity to Christ and His Church at the altar rail on Confirmation Day, and are soon forgetful of their sacred promises before God. Our vows to the Lord should never be broken.

"Is Marriage Sacred?" Such a question stared at me from a huge billboard recently. It is only one of many similar questions the degenerate theater is using to entrap our present pleasure-loving public, in the guise of "teaching" them on national questions. Marriage is unquestionably sacred, and the obligation made is irrefutably sacred.

Just review these statistics and you must come to the conclusion that Church and State must bring powerful forces to bear to stem the tide of divorce in this country of ours. Besides being called "Dollarica," we are also getting the name "The Land of Easy Divorce." Our rate is twice that of Switzerland, three times that of France, five times that of Germany, and many times that of England. Japan alone has a higher rate than this country.

Not long ago the Government issued two large volumes dealing with the marriage and divorce figures from 1867 to 1906. In 1870 there were 10,962 divorces; in 1900, 55,700, an increase of from 28 to 73 per 100,000.

Experts tell us that at this rate we will soon record one out of twelve marriages dissolved by the courts. In the first decade of the twentieth century the number of divorced men increased 85 per cent. What the situation is today with money-mad America is left to conjecture. We know that in a period of twenty years nearly a million American marriages went to pieces. That means 47,281 a year, 3,940 a month, or more than 130 a day.

The causes for divorce present an interesting study. Let this illustration from the Chicago Court of Domestic Relations suffice. Judge Gemmill gives these figures for 1913: Excessive use of intoxicating liquors, 46 per cent.; immorality of hus-

band, 12 per cent.; immorality of the wife, 2 per cent.; ill temper and abuse by husband, 8 per cent.; interference of mothers-in-law, 6 per cent.; interference of fathers-in-law, 1 per cent.; youth of parties, 4 per cent.; laziness of husband, 3 per cent.; sickness, 1 per cent.

How shall we combat this evil? It is not simply a problem—it is a gross evil. Shall we raise no voice of protest? Shall this generation of young people increase the divorce rate by their silence. No, a thousand times, no! Marriage must be Christianized and we can do our part.

The Church, and Luther Leaguers as members of the Church, must insist in strong terms on the serious side of matrimony, and invest the ceremony with all the dignity it deserves. Too much sensationalism accompanies so many marriages today. We must raise our voice in protest against lax laws and lax administration of those laws. The law of the sixth commandment and the teachings of Christ must guide us through the maze of temptation to the true ideal of Christian marriage. Then, too, we will keep before our minds the truth that marriage must be consummated in the interests of God's kingdom. Thus by our own lives and the repetition of the principles of Jesus we shall influence our particular community to the right standards.

"Forasmuch as marriage is a holy estate, instituted of God, and to be held in honor by all, it becometh those who purpose to enter therein, duly to weigh what the Word of God teacheth concerning it." And what does it say regarding its ordination? "It is not good that the man should be alone; I will make an helpmeet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." And now listen to the important words of the marriage service: "I, N. N., in the presence of God and this assembly, take thee, N. N., to be my wedded wife, and plight thee my troth in every duty, not to part from thee till death us do part."

The marriage vow is a sacred obligation and must not be taken lightly. The foundation of the family, state, nation depends upon its observance. The kingdom of God is best served when marriage is kept inviolate. "What God hath joined together let no man put asunder."

Bible References.

I Pet. 3; I Cor. 11; Mark 10; I Cor. 7; Coloss. 3:18-25; Matt. 5:27-32; Gen. 1:26-31.

Sixth Sunday after Trinity. July 15, 1917.

"IS MODERN EVANGELISM HARMFUL TO THE CHURCH?"

(Practical)

II Tim. 4:1-5; Rom. 16:17-20.

DAILY BIBLE READINGS.

Monday, July 9: Rom. 4:1-13. Abraham Justified by Faith.

Tuesday, July 10: Rom. 6:15-23. The Two Services and Their Rewards.

Wednesday, July 11: Rom. 5:12-18. The Abounding Life.

Thursday, July 12: Rom. 7:14-25. Inward Conflict.

Friday, July 13: Rom. 8:1-11. Spiritual and Carnal.

Saturday, July 14: Rom. 13:1-7. Christian Duties.

HINTS FOR LEADERS.

Hymn; Psalm 24; Gloria Patri; Scripture Reading, II Tim. 4:1-5, Rom. 16:17-20.

Prayer by pastor; hymn; remarks by leader on the lesson; vocal solo.

Debate: Resolved, "Modern Evangelism Is Not Harmful to the Church."

Hymn; announcements; Lord's Prayer; Benediction.

Suggested hymns: 156, 159, 100, 153.

(Topic reviewed by Rev. A. C. Anda.)

The Lesson.

Paul was a student of human nature; he had experience in dealing with congregational conditions and life, and had the inspired apostle's ability to advise concerning all matters pertaining to the well being of the Church. He foresaw the time when men and women would tire of the regular ministrations of the Church, would "not endure sound doctrine," but would "heap to themselves teachers having itching ears." Therefore he beseeches the brethren in Rom. 16:17 to "mark them which cause divisions and offenses, . . . and to avoid them," and in II Tim. 4: 1, 2, 5, he most solemnly charges Timothy to "preach the Word," etc., to "do the work of an evangelist," and to make full proof of his ministry.

The Topic—Supreme Purpose of Gospel Ministry.

To "do the work of an evangelist" is the privilege and duty of every faithful pastor, and the apostle Paul clearly defines this work in II Tim. 4:2, 5.

The question: "Is Modern Evangelism Harmful to the Church?" evidently refers to the prevailing custom in reformed churches of making use of the professional evangelist to save the sinner and arouse the saint.

To save the sinner, to arouse, edify and strengthen the saint, is indeed the supreme purpose of the gospel ministry in the Christian Church, but the "Modern Evangelist," professing to be a specialist in preaching the quickening Word, as a rule, sets light by the Church and certainly sets a poor example in carrying out Paul's solemn

charge: "Be instant in season, out of season; reprove, rebuke, with all long-suffering and doctrine." . . . "But watch thou in all things, endure afflictions, . . . make full proof of thy ministry."

In dealing with the question of the harmfulness of "modern evangelism" to the church, let it be thoroughly understood that nothing can be said against the earnest desire to bring the gospel of Christ to the needy multitudes without, nor to arouse the membership and deepen the spiritual life of the Church within, but when attempts are made to do this by man invented methods, then the question of its harmfulness to the Church is a proper subject for discussion.

Harmful Features.

1. That there are at least harmful features in "modern evangelism" is recognized even by those who believe in its use, and at the St. Louis Convention of the Federated Church Council, action was taken looking toward their correction.

2. So-called modern evangelism is harmful, because it belittles the means of grace through which the Holy Spirit works, and seeks for a greater demonstration of His power through human efforts and organization.

3. The methods used are so unusual, the organization so extensive, the efforts so extraordinary and the excitement so unnatural, that the difference between the "revival" and the ordinary services of the Church will be so marked as to make a serious reaction unavoidable.

4. It encourages the people to believe that a specialist can be called in every so often to do the work of the pastor and people and to make up for their neglect.

5. The professional evangelist is often a man who cannot "endure afflictions" incident to the regular pastorate, who has little interest in a congregation's peculiar difficulties; and whose patience soon is at an end if things are not carried out with extreme punctuality according to his own notions. He can always be his best in his preaching, he has nothing else to do, whereas if he were to attend to the numerous duties of the pastorate to "endure afflictions" of daily annoyances, he would be more nearly like other men and perhaps not compare so very favorably with the regular pastor.

6. If the people would do as well by their own pastor, who daily has the care of the church upon him, who must do both the pleasant and the unpleasant part of the work, who is expected to be preacher, pastor, financier and social mixer, if they would attend the services as well, urge others to come as consistently, speak as highly of him as of the evangelist, of whom they have very little, if any, personal knowledge, pay as well and pray as much, there would never be any need of a specialist to come in and arouse the people to a realization of their spiritual privilege and duty in the seeking of the lost and the upbuilding of the Kingdom of Christ in His Church on earth.

Bible References.

Acts 21:8; Eph. 4:11; II Tim. 4:5; I Tim. 4:14; Acts 18:24-27; Titus 1:13-14; 2:15; Titus 3:10-11; I Cor. 4:17; II Cor. 8:18-19.

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Seventh Sunday after Trinity. July 22, 1917.

"LUTHER'S CATECHISM"

(388th Anniversary—Quadri-Centennial)

Deut. 11:18-25; I Cor. 3:10-15.

DAILY BIBLE READINGS.

Monday, July 16: Rom. 14:1-17. Treatment of a Weak Brother.

Tuesday, July 17: Rom. 15:15-21. The Success of Paul's Labors.

Wednesday, July 18: Rom. 16:17-27. Comprehensive Benediction.

Thursday, July 19: I Cor. 18:31. The World's Wisdom vs. God's Foolishness.

Friday, July 20: I Cor. 2:4-10. The Power of God.

Saturday, July 21: I Cor. 4:8-16. Rejoicing in Tribulation.

HINTS FOR LEADERS.

Make this meeting a Catechetical exercise. After the usual opening, name the five parts of the Catechism and call upon individuals for the explanation of the Articles of the Creed, Baptism, and the Lord's Supper. Information concerning this should be given in advance.

Brief papers on each of the parts of the Catechism showing their relation to the other parts will be helpful.

Suggested hymns: 206, 204, 142, 12.

(Topic reviewed by Rev. William A. Wade.)

THE LESSON.

The Israelites were about to enter upon the possession of a rich and fertile land where everything was already provided for their accommodation and comfort. The Promised Land was soon to be their own possession. Their deliverance would be entire and complete. No longer would they be wanderers hither and thither, but they were to become the occupants and possessors of a land which they could call their very own. Neither would they fear aught any longer from the nation to which they were once in bondage nor from those which they were called upon to supplant. And yet there is heard the voice of warning throughout this passage, as if danger would attend them still! The danger would be from within rather from without. "When thou shalt have eaten and be full; then beware lest thou forget the Lord." The time surely comes when the fire "shall try every man's work of what sort it is." From that

day they were to make provision. *Preparedness* is the slogan.

THE TOPIC.

It is now 388 years since Luther prepared his Catechism. While we may say that the year 1529 marks the birth of this remarkable work, we must also admit that it was the result and fruitage of many years' work and study. We frequently call it the "little Bible," for it is the Bible in condensed form. During all these years it has been growing into more popular use and favor until now it is filling a place so prominent and essential that it is indispensable.

Its Occasion. On visiting the churches of Saxony, Luther found the people extremely ignorant concerning the great truths and teaching of the Bible. So he prepared the Catechism to fill a great and important need at that time. In the preface of the Small Catechism he says: "The deplorable condition in which I found religious affairs during a recent visitation of the congregations has impelled me to publish this Catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! What misery I beheld! The people, especially those who live in villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians; that they have been baptized and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed or the Ten Commandments. They live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty."

Its Practical Use. It has been translated into nearly all the languages and dialects, and it is being used wherever the Lutheran Church is known, and, indeed, it has in some instances preceded the church. The Catechism has become of such value and usefulness that it is now indispensable. Its use is varied.

In the Church. Every true and loyal Lutheran pastor finds it indispensable in the work of instructing and preparing the young people for Confirmation. Our Church may rightly be proud of her grand system of catechetical instruction, training the boys and girls for active membership and service in the Church. The teaching of the Bible and the doctrines of our Church are here plainly and concisely taught.

In the Sunday School. More and more are our wise and faithful Sunday school teachers learning to appreciate the advantage of using the Catechism along with the lessons and class work among the boys and girls from eight to twelve years old. When this is done systematically and conscientiously the young people are able to enter the pastor's class and begin at once to make progress.

In the Home. How we cherish those Sunday afternoons spent in the home with the Catechism with mother as our teacher! Lutheran parents cannot afford to neglect this part of the home training. The home is the best place for religious instruction of the young.

Its Possibilities. Composed of five parts, the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Holy Baptism and the Lord's Supper, this precious little book is a real treasure, and will enrich our lives, if we follow its teaching. Let us find a place for its use in our Luther League meetings and in all departments of our church work. As pastors, let us make frequent and regular use of it publicly among the younger and older members of the Sunday school and the League, and while we are all observing the 400th anniversary of the Reformation and rejoicing in all that Luther made possible for the Church, let us thank God for the Catechism. Let us all show our appreciation for this treasure house of truth by reading and studying the Word of God and also Luther's Small Catechism during the quadricentennial more than ever before.

Bible References. Prov. 3:1-6; Psa. 1:1-3; 119:33-40; II Tim. 3:14-17; Jas. 1:21-25; John 1:1-9; Rom. 1:16, 17; I Cor. 15:1, 2.

(*Continued on page* 27)

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The Bible gives many a history of the intimate spiritual acquaintance that has existed between God and His children. Abraham, with his large-hearted generosity, was a friend of God. Enoch walked with God, God talked with Moses as a man to his friend, and David has left his own record of the intimate relationship in which he stood, whether sinning or repenting, with his Maker. So later day Christians can have the same degree of intimacy. From an outside view it is almost impossible to understand how some have stood trials and persecution, but to those who know the workings of their inner lives the reason is plain. The one who can truly be called the friend of God will receive strength to sustain him in all the trials that can possibly overtake him, and at the same time have a peace of conscience that nothing can disturb.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—
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J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.
AS SPECIAL ASSOCIATES,
And the co-operation of the Literature Committee of the Luther League of America.

E. F. EILERT, PUBLISHER,
New York,
SUBSCRIPTION, 60 CENTS A YEAR

Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to

Luther League Review

Publication Office, 318-326 West Thirty-ninth street, New York.

Entered at the N. Y. Post Office as Second Class Matter.

Editorial

KEEPING IN TOUCH

Efficiency is a great word in the business world. It aims at and expects results. Men who accomplish results in business like to see results in church work. For efficiency in religious work it is important to keep abreast of the general movements of the church. The success and further development of Luther League work depends upon local Leagues feeling and accepting their obligation in connection with the Luther League of America.

Commercial firms keep in touch with their trade. It is the secret of their business growth. The successful business firms emphasize advertising. Traveling men keep the firm's hand on the pulse of the trade. By keeping informed the business house learns the best goods to offer to the public.

Luther Leagues can adopt this principle. We know a district League which has the plan of frequently sending out during the year presidential letters, advising the local Leagues of both State and National conventions and also of anything of interest in the district. Whatever information should be brought to the attention of local organizations should be given them concisely and opportunely.

Information will awaken and hold interest. If the local Leagues are interested the interest of their members will become contagious. This is an element in efficiency. Efficiency will carry local interest and enthusiasm into the district organization. The wide-awake district will carry its spirit into the State organization. The thrill of increased Christian activity will be felt all along the line. The value of the local League as indicating the true aim, the right spirit and the whole purpose of League work must not be forgotten. This must be emphasized. The loyalty, the activity, the strength, of the local organization is the index of Luther League work. The local League is the legitimate field for Luther League activity. This fact cannot be too much emphasized.

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THE LUTHER PROBLEM

It must not be supposed that the Quadricentennial of the Reformation is being allowed to pass unchallenged by the Roman Catholic Church. In the book "The Facts About Luther," by Rt. Rev. Mons. Patrick F. O'Hare, LL. D., the rector of St. Antony's Church, Brooklyn, in the preface by Peter Guilday, Ph. D., of the Catholic University, Washington, we find this truly remarkable statement:

There is no doubt that the religious problem today is still the Luther Problem, and since almost every statement of those religious doctrines which are opposed to Catholic moral teaching find their authorization in the theology of Martin Luther, every Catholic should acquaint himself with the life-story of the man whose followers can never explain away the anarchy of that immoral dogma: "Be a sinner, and sin boldly; but believe more boldly still!"

Luther had good authority for teaching that man is justified by faith in Christ alone, and not also by his good works, as reference to Rom. 1:17, Gal. 3:11, Heb. 10:38 and Hab. 2:4 will show. Luther, however, never taught that if a man had faith in Christ, and depended on that alone for his salvation, it did not make very much

difference what were his practices. The Small Catechism makes this very plain in the explanation of the second article of the Apostles' Creed, the first and second petitions of the Lord's Prayer, and in what Luther plainly insists upon in the fourth part of the Catechism where he says of baptism, "It signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts, and that again a new man shall daily come forth and rise that shall live in the presence of God in righteousness and purity for ever."

Again, in the Catholic National Series Bible History for use in the Catholic schools in the United States, by Rt. Rev. Richard Gilmour, D. D., Bishop of Cleveland, published by Benziger Bros. on page 294, there is this statement:

Calvin was a man of strong character, great rigor, and deep, resolute will. He is by many deemed the soul and real author of the Reformation, and wherever his doctrines have been accepted they have produced a deep and lasting effect.

Calvin adopted the doctrines of Luther at first, but in 1535 he published his celebrated "Institutions" in which he taught that all men were predestined by the foreknowledge and will of God to heaven or hell. It is significant of the statement in Gilmour's Bible History that the foremost Protestant writers and historians accord Luther his just and true place as the hero of the Reformation. One of the most eminent men in the German Reformed Church, in an appreciative article in which he refers to both Zwingli and Luther, accords Luther the place of pre-eminence in the Reformation and the achievements of Protestantism. What is true of Zwingli is true of Luther and Calvin and it does not depend upon Lutheran writers or historians to give Luther first place in the forefront of the first rank of religious reformers. His place is secure.

—•—

RALLY ROUND THE FLAG

The Lutheran Church is loyally patriotic. The Lutheran Church believes in and teaches the entire separation of Church and State. The Lutheran Church believes and teaches that "It is right for Christians to bear civil office, to sit as judges, to determine matters by the imperial and other existing laws, to award just punishments, to engage in just wars and to serve as soldiers." Men and women of the Lutheran faith have loyally borne their share of burden and sacrifice in all the wars of this country. Now that the country calls for its citizens to rally round the flag the illustrious example of Muehlenberg is a reminder and an inspiration to the men and women of our great Church of their duty as patriots.

The attention of the Luther Leaguers is called to the following official statement made by the presidents of the three General Lutheran Bodies in America:

Whereas, the Government of the United States has declared that our beloved country is in a state of war, and it becomes the duty of all citizens to give the authorities their most earnest support, we, the presidents of the three General Lutheran Bodies in America, viz., the General Synod of the Lutheran Church in America, the General Council of the Evangelical Lutheran Church in North America, and the United Synod of the Evangelical Lutheran Church in the South, do hereby call upon and request the members of these bodies, now, as they ever have done, to affirm and approve by word and act, their loyalty to the President and Congress of the United States; and we further recommend to the congregations in our cities and towns that they form American Red Cross chapters in their respective communities for the amelioration of the lot of our brave soldiers in the field and our sailors, and that they offer up prayers that the war may end with honor to our country and in an early and perpetual peace.

(Signed) THEODORE E. SCHMAUK.
J. A. SINGMASTER.
M. G. SCHERER.

Whatever may have been the individual opinions prior to the act of Congress declaring that a state of war exists now there can be but one opinion and one sentiment. Lutherans will be loyal and devoted to the flag and second to none in the sacrifices they are willing to make for their country. Lutherans will follow the flag.

—•—

GIVE US YOUR THOUGHTS

The LUTHER LEAGUE REVIEW opens its columns to the contributions of the young people of the Church. The editor will be glad to receive articles suitable for publication in the columns of the REVIEW from Luther Leaguers. By your co-operating with the REVIEW it is possible to make it a journal fully abreast of the latest thought in young people's work. The editor invites the young people to send articles for publication in the REVIEW to his address, 440 Paxton Block, Omaha, Nebraska.

—•—

I do not know any way of making others happy than by being so oneself.—*Sir Arthur Helps.*

General Secretary's Letter

DEAR FRIENDS:

The convention season is at hand. Within the next few weeks the majority of our State Leagues will be holding their conventions. Of course every local and district League is planning to send delegates. The choice of these should be carefully and prayerfully done. What the convention will mean to a League will depend upon what the chosen delegate brings back. A written report by the delegate, however good that report may be, is not the essential. The League should expect to find in the delegate a trained leader, a personal force for good in the future work of the Church. To this end, delegates should be carefully chosen, having in mind their responsibility, the qualities of leadership and whether or not they are planning to be at home and available for work in the year ahead.

The Luther League of Kansas met in St. Mark's Church, Atchison, April 25 to 27. Both the literature and general secretaries were assigned places on the program. At the close of the convention the general secretary addresses rallies in Lawrence, Ottawa, Emporia, Peabody and Wichita.

The Luther League of Wisconsin met in the Church of the Redeemer, Milwaukee, May 4 to 7. The convention theme was "The Quadricentennial," The president and general secretary of the Luther League of America took part in the program.

The Luther League of South Dakota met in Sisseton, May 10 to 13, at which the general secretary conducted a department of efficiency. Both the general secretary and literature secretary were present at this convention.

The Luther League of Canada met in Waterloo on May 24, at which the general secretary was a speaker.

In his last letter, the general secretary stated that because of the illness of the treasurer he had taken over some of his work. He had been surprised and disappointed to discover that but $290 of the Jubilee Fund has been paid into the treasury and $125 of this is from Pennsylvania, $65 from Indiana, $33 from Illinois, $21 from Iowa, and six other States following with amounts less $10 each. But one State has paid its dues for the current year.

The Jubilee Fund ($7,500) by action of the Toledo convention was to be paid into the treasury by January 1, 1917. Reader, are you one of those who has made this impossible by not contributing your share? Our Congress has voted seven billions of dollars to prepare for war, which means 70 dollars per capita; surely the Luther League of America can raise 25 cents per capita to further its work! Yes, it can, if every reader of these lines who has not sent in his 25 cents will do so immediately.

We owe our secretaries $3,000. If every Leaguer will immediately do his duty, they can be paid by the end of June. Will you do yours?

Yours, for greater co-operation,
HARRY HODGES,
General Secretary.

—

Of course we are never to forget that neither he who plants nor he who waters, nor both combined, are sufficient to yield a harvest. "God giveth the increase." The mystery of spiritual life, like the mystery of the seed, is found neither in the planting nor in the watering, but in the life of God. We fulfil the conditions, God gives the life. We are therefore to keep planting the seed of truth, shedding light upon the dark places and bringing refreshment to the parched ground; not knowing which may prosper, this or that; and never forgetting that we look to God for the gift of life. Therefore, O Lord, look thou upon us with thy favor, and visit the vine, lest it languish!

—

—I am weary of life. Whatever path I take, I find it strewed with flints and thorns. Would that the time were come when I might depart in search of a world far different from this, wherein I feel so unhappy.—Petrarch.

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Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—At a dinner meeting of the Lutheran Society, April 18, at the Aldine Club, Prof. A. R. Wentz, of the Theological Seminary, Gettysburg, was one of the speakers, subject, "A Message of Lutheranism to America Today." He was preceded by Prof. William R. Shepherd, of the department of political science, Columbia University, on the subject "The Influence of the Reformation on Commercial Expansion." The society adopted a resolution of loyalty to the Government in the war.

—James Fellows died at his home in Hackensack, N. J., on Thursday, May 10. Mr. Fellows was eighty-four years of age and had been an official member of St. James Church for a great many years. He leaves a widow and one daughter, Mrs. Robert H. Hiller, of Springfield, Ohio.

PHILADELPHIA

—The Philadelphia Inner Mission Society reports having gathered and expended during the year on its various activities $28,183.44. The society supports the settlement on Frankfort avenue, the Hospice on North Twentieth street, and the Italian Neighborhood House on South Ninth street.

ST. LOUIS

—St. Mark's Church celebrated the eightieth birthday of its pastor emeritus, Rev. M. Rhodes, at a dinner in the parlors of the Church, and by a gift of a purse of $100 in gold.

PITTSBURGH

—The Pittsburgh Inner Mission Society celebrated its tenth anniversary April 19 to 24. One of the speakers on Sunday afternoon was Judge George A. Baldwin, of Rochester, Pa., who spoke on "Social Aspects of Christianity." The society now numbers 1,200 members, and reports receipts of $5,488.81 during the past year. As a sample of its activities the society reports that in one month 140 volunteer workers made more than 500 calls upon needy people in homes and institutions. Last summer 1,135 children were enrolled in seven Vacation Bible Schools, and 3,300 people attended open air services held during the summer. This work is to be extended the coming summer.

—Rev. J. Leonard Fischer has resigned the pastorate of St. John's Church to accept a call to St. John's Church, Parkersburg, W. Va.

UTICA

—The Lutheran Men's Club of Utica held a banquet at Bagg's Hotel, April 30, 130 men representing Zion's, St. Peter's, Church of the Redeemer, and the Church of the Holy Communion being present. The speakers were Rev. F. C. Martin, Rochester; Hon. William Ross Lee and Rev. F. K. Vogt, both of Utica.

GENERAL

—At its meeting in Philadelphia on April 18 the Joint Quadri-Centennial Committee, composed of members of the three great Lutheran general bodies, the General Synod, the General Council and the United Synod South, unanimously adopted a resolution declaring in favor of the organic union of these three branches of the Lutheran Church and looking to the merger of the whole Lutheran Church. The presidents of the three general bodies mentioned have endorsed the movement, and various steps have been taken with a view to putting the idea into effect in practice. The resolution of the committee is quoted in an editorial in this issue.

—More than 100 students of Muhlenberg College have volunteered as farm laborers in response to the call of the Committee of Public Safety of the Commonwealth of Pennsylvania.

—The first consignment of Bibles to the Virgin Islands from the American Bible Society was sent April 12 to a Lutheran missionary in St. Thomas.

—Hon. Charles L. Trabert, president of the Luther League of California, recently contributed to the Oakland Inquirer an interesting article on the history, the growth and the sphere of the Luther League.

—Mr. Henry Denhart, Washington, Ill., has offered the Synodical Home Mission Committee of the Northern Illinois Synod $5,000, provided $2,500 be raised for the same cause by the Synod.

—The first message since his arrival at Buenos Aires has been received from Missionary Ceder. At dinner with Y. M. C. A. Secretary Schumann, on the day of his arrival, he met two Scandinavian gentlemen, Mr. Jensen and Mr. Pruger, by whom he was introduced to the Swedish Consul. He reports having made several other acquaintances in the few days of his stay before the return steamer sailed, of religious and church workers who expressed interest and promised co-operation in his work.

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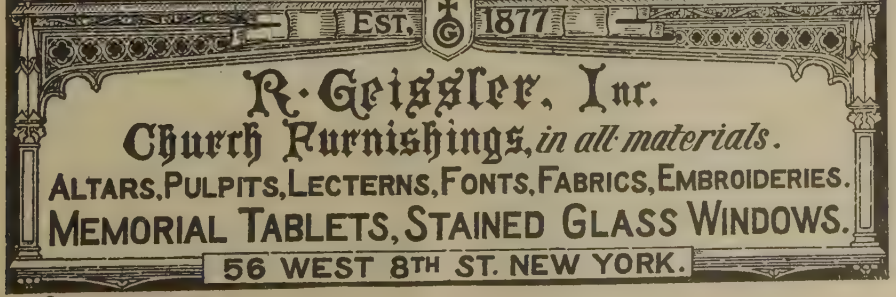
Never does a man portray his own character more vividly than in his manner of portraying another's.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Price. The first five books and one of the last four will be sent by express or parcels post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the LUTHER LEAGUE REVIEW.

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Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—On May 29 to 31 the Luther League of New York is to be in convention at Utica, meeting in St. Paul's Church, Rev. Francis R. Hoffmann, pastor. A varied program of practical and timely subjects has been prepared, and an interesting convention was anticipated. A full report may be expected in the next issue which will doubtless contain many valuable suggestions for successful League work.

NEW YORK CITY DISTRICT

—At its regular meeting on April 26 at Gustavus Adolphus Church, the Luther League of New York City heard a lecture on the "Musical Life of Luther," by Luther E. Wider, of Allentown, Pa.

BROOKLYN DISTRICT

—The Luther League of St. Stephen's Church, Hicksville, has purchased a powerful Balopticon, which was used first during the Lenten season for a series of illustrated lectures on "The Life of Christ." This effort was very successful in awakening interest and securing attendance at all the Lenten services.

ALBANY DISTRICT

—At its regular meeting April 19, the Luther League of St. John's Church, Rev. Yost Brandt, pastor enrolled thirty-five new members from the catechetical class newly confirmed. Addresses welcoming the new members, setting forth their duties and inspiring them to earnest service were made by Pastor Brandt and Mr. William Eck, president of the League. The occasion was marked also by a social reception to the newly confirmed, following the meeting.

BUFFALO DISTRICT

—The Luther League of Grace Church, North Tonawanda, Rev. Paul G. Krutsky, pastor, held during the Lenten season a series of devotional meetings at which were presented papers occupying about thirty minutes each, on topics in harmony with the Reformation celebration. The interest and attendance increased throughout the series. On April 12 the League held a missionary box social, gathering $13.25 for mission causes.

CONNECTICUT

—The twelfth annual convention of the Connecticut State Luther League will be held in the Evangelical Lutheran Church, Rockville, Conn., Rev. G. F. Hartwig, pastor, Tuesday, May 22, 1917.

NEW JERSEY

NORTHERN DISTRICT

—The next meeting of the Northern District Luther League will be held in the Church of the Holy Trinity, Elizabeth, late in June.

—A Junior League has been organized in the Church of the Holy Trinity, Elizabeth. The monthly devotional meeting is at present given to a study of the life of Luther. Since its organization the League has had an addition of fifteen to its membership.

—The Luther League of the Church of the Atonement, Asbury Park, Rev. Walter Grunow, pastor, has donated the electric lighting fixtures for the new church edifice, which is now being erected.

NEWARK

—The young people of the Church of the Saviour, Rev. H. Grady Davis, pastor, have recently organized a Luther League. They are also arranging for a reunion and reception for all who have been confirmed in the Church.

—Rev. Bernard Pick, Ph.D., D.D., a well known scholar and writer, died on April 10, in this city. He had served Lutheran congregations in Allegheny, Albany, New York, and Newark.

OHIO

—The Luther League of Bethany Church, Cleveland, Rev. Allen O. Becker, pastor, has recently assumed the support of a native worker in India. This League has more than doubled its membership since November.

WISCONSIN

MILWAUKEE DISTRICT

—On Tuesday evening, April 17, the Luther League of the Church of the Redeemer entertained the newly confirmed members of the Church at a supper served in the society room of the parish house. After the supper occurred the regular devotional and business meeting, at which fifteen new members were received. The evening was concluded with games and music. The attendance was splendid and all present voted the event a pronounced success.

IOWA

—The Luther League of the First English Lutheran Church, Cedar Rapids, Rev. J. O. Simon, pastor, gave as a special Easter offering $232.13, of which amount $132.13 was the proceeds of a supper given by the League and $100 was made up of free-will offering from the members of the League. The total offerings for the day amounted to $2,500.

PENNSYLVANIA

ALLENTOWN DISTRICT

—The Luther League of the Allentown District was very successful in rendering the Luther Pageant, which netted $786.24. This sum is donated to Muhlenberg College for show cases for the museum. At the annual spring rally, May 21, Mr. Harry Hodges, General Secretary, was the speaker.

B., W. AND C. DISTRICT

—Rev. E. A. Yehl, the new pastor of St. Peter's Church, Rittersville, has introduced the Luther League Topics and the Luther League Hymnal into the local League meetings. This society is very active.

CALIFORNIA

—On Palm Sunday the two Christian Endeavor Societies of San Diego, Rev. J. W. Romich, pastor, voted to disband and to form a Luther League. This action was endorsed by unanimous vote of the members, and the new society starts with an enrollment of between thirty and forty.

—It is to be doubted whether he will ever find the way to Heaven who desires to go thither alone.

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LUTHER LEAGUE TOPICS

(*Continued from page* 19)

Eighth Sunday after Trinity. July 29, 1917.

"THINGS THAT LAST"

(Practical)

I Cor. 3:10-15.

DAILY BIBLE READINGS.

Monday July 23: I Cor. 6:7-20. Christian Settlement of Differences.

Tuesday, July 24: I Cor. 7:20-24. The Lord's Freeman.

Wednesday, July 25: I Cor. 8:1-13. The Restraint of Liberty.

Thursday, July 26: I Cor. 9:7-14. Should the Minister Be Paid?

Friday, July 27: I Cor. 10:14-22. Preparation for the Communion.

Saturday, July 28: I Cor. 11:23-29. The Holy Communion.

HINTS FOR LEADERS.

Hymn. Psalm 1 and Gloria Patri.
Scripture Reading: I Cor. 3:10-15.
Prayer by the pastor.
Hymn.
Recitation: Forgiveness, Whittier.
Resumé of Topics and Review Articles.
Vocal solo: Just for Today, Jane Abbott.
Reading, Nauhaught, the Deacon, by Whittier.
Hymn.
Instrumental music (previously arranged for).
Recitation. Announcements.
Lord's Prayer. Benediction.
Recitation:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea.

Suggested hymns: 49, 153, 160, 77.

(Topic reviewed by Prof. H. G. Deininger.)

The Letter.—Paul is writing to the congregation at Corinth, a typical Greek city. After laboring and founding a large congregation there, on his second missionary journey Paul returned to Jerusalem. On his third journey, Paul wrote this epistle because word had reached him of their toleration of immorality and of dissensions. What splendid lines of reasoning he follows! Before applying to the details of duties and responsibilities, Paul lifts man and his works up to the highest possible stage when he says, "For we are laborers together with God." A priceless privilege!

The one lasting foundation is Jesus Christ. Shall one on such a foundation build of wood, hay, stubble, worldliness, vanity, uncharitableness and things that are not of Christ? Build so that when the great test comes the work shall stand unshaken and the builder approved by Christ.

The Foundation.—Christ changed the entire thought and aim of human life by the ideals which he set up and exemplified. As against the formal life and religion of His day, Christ promulgated that of love, mercy, kindness, service to others, unselfishness, self-sacrifice. Christ set forth these new principles, truths and duties of life and Himself as the Saviour of the world. It is on this foundation that Christians are to build. The one great, solid, lasting foundation for all time, all people, all places, is Jesus Christ, the Rock of Salvation.

The Building.—With the life and words of Christ as the great guiding principles by which to build, what is the result? Is He our ideal? Are we building and planning our lives as He desires, or are we following after false building laws, forgetting the great lasting truths for this life and life beyond, and erecting a show palace of stubble that will not stand in the judgment? Are our lives so passed as to merely attain riches, high positions, pleasure, things of this world?

The great center and core of a Christian's life must be Christ. Other interests there may and can be, but they must not replace the Saviour of the world. The great dominating purpose of life must be service in and for Christ. Each day, each year, should find us building closer and closer to the pattern He has given. When business, pleasure, society gain so strong a hold as to lessen the hold on Christ, then surely the Master-builder is not being followed.

The Test.—The enormous modern buildings are constructed to withstand the greatest strain that may be placed on them.

How are we constructing our life's building? Is it ready to stand the test of the last day by Christ? Is it of the earth, earthy, or is it of Christ, the everlasting Son of God? To stand the test in that day it must have Christ as the foundation; the principles and qualities of Christ as the guiding laws for the superstructure. The earth and all that is not Christ's shall pass away and the great lasting things of God shall remain.

Kingdoms wax and wane, riches grow and take sudden flight; men shall gain high positions and others brought low, but love, mercy, charity, kind deeds, unselfishness, purity, sacrifice and the things of Christ shall abide.

Bible References.—Rom. 15:20; I John 5:5; Matt. 6:33; Matt. 7:24-27; Matt. 7:21-23.

Read Longfellow's "Psalm of Life" and Longfellow's "The Builders."

Meditations.—"I can do all things through Christ which strengtheneth me." Study the plan of the building. Know your Bible. Is my life selfish or am I willing to spend and be spent in the cause of Christ? A half hour with yourself is worth much. Whither are you tending? What is your great life purpose? Are you nearer Christ today than a year ago?

Book Reviews

DER GEBURTSTAG DER REFORMATION UND EIN TAG AUS DR. MARTIN LUTHER'S LEBEN. Wartburg Publishing House, Chicago. Price 50c. Postage 10c additional.

A fascinatingly written historical story well adapted to expose the baneful effect of the traffic in indulgences. Its last chapter is a popular description of the occasion which prompted Luther to post his 95 theses. "Ein Tag Aus Dr. Martin Luther's Leben." —While this is a biographical story, it is so captivatingly written that it will appeal to young and old. It is a sketch of a day in Luther's life and contains many fine anecdotes and a few of Luther's characteristic table-talks. It furnishes a rare popular picture of Luther in his home and social life and is well suited to show the kind yet simple heart of the great reformer. This book is well worthy of an English translation.

POVERTY THE CHALLENGE TO THE CHURCH, by John Simpson Penman. Cloth, 138 pp, 5 chapters. The Pilgrim Press, Boston. Price $1.00 net.

This handy little volume deals with the problem of poverty, which it maintains is destined to become more acute in this country with the passing of the years unless properly dealt with. In five chapters the author deals with "The Extent of Poverty," "The Causes of Poverty," "The Remedies of Poverty," "The Economic Surplus" and "The Church and Poverty." The spirit of the book may be gathered from the following statement and conclusions of the author. The author says: "The ineffectiveness of the Church in dealing with social questions is due to her lack of a definite purpose. Too often she urges social improvements on the ground of generosity rather than on those of duty and justice. The defect of so much modern preaching is that it is too indirect, and therefore fails in results. Even books which deal with the social mission of the Church fail to reach their mark because they lack directness and definiteness. The issues are not squarely joined."

The author concludes by saying "The Church must accept this social mission for these reasons:

"First. Because the causes of poverty demand redress. It is largely through ignorance that society allows the present conditions to exist. The need of the hour is to turn on the light.

"Second. Because the administration of charity deals too often with the effects and not the causes of poverty.

"Third. Because social legislation to improve the condition of the poor needs the support and sympathy of the Christian community.

"Fourth. Because many make investments to receive profits which involve the exploitation of the wage earners. The responsibility for this condition is not always realized by investors.

"Fifth. Because the relation of the ethics of Jesus to economic life and to the men who control the means of livelihood of the workers is not always recognized.

"Sixth. Because the moral leadership of the Church is at stake, and its power to influence the lives of the poor and oppressed depends on its freedom to champion their cause."

MARTIN LUTHER, by Elsie Singmaster. Cloth, chapters VIII, pp. 138. Houghton Mifflin Company, 4 Park St., Boston. $1.00 net.

The Quadricentennial of the Reformation has put Luther in the limelight as he has not been for a generation. This little volume is a contribution of permanent value to all who are interested in the hero of the Reformation. Miss Singmaster treats of the youth; monk, teacher and preacher; the 95 theses and their effect; the primary works of the Reformation and the Diet of Worms; and kindred topics. The chapter on the growing Church is very interesting. Miss Singmaster well says Luther's influence, moreover, far outreaches the bounds

(*Continued on page* 34)

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Intermediate and Junior Topics

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The summer is coming and with it the call of the outdoor life. Use as much of it as you can to further your League work. The summer camp is one of the finest and best forms of summer activities, especially for the boys, and in many cases for the girls. This can be conducted either on a large or small scale as desired. But if you consider such an effort, plan carefully and wisely so that the best results will accrue from the effort.

Other outings can be planned suitable to times and circumstances, but at any rate, plan something for your League in which the members can have a fine time and thus be the more cemented together as a League and to the Church.

JULY 1.

"The Reformation and Our Form of Government."

By Rev. Frederic W. Friday.

Scripture Lesson—St. John 8:31-36.

General Truth—Many of the Jews were controlled by a nationalistic feeling—that is, they laid so much stress upon their ancestry, that they forgot the reasons for the call of Abraham. Hence they were ever harrassing our Saviour with their traditions rather than accepting Him as the promised Messiah of the Scriptures.

The Jews prided themselves upon their freedom. In reality there had been many times when they were under bondage: In Egypt, under the Philistines and surrounding nations, in Babylon, and at the very time they were speaking they were under the rule of the Roman Empire. They had really ceased to be a nation.

Point of Contact—A man locked in jail has his liberty restricted. But we enjoy a great freedom which came to us through the Reformation. America is the result for us all.

Lesson Development—In America we have a free form of government. But in a sense we are not free, and should not want to be; for we are subject to the laws of the land, and ought to be. The Reformation, however, secured spiritual freedom, and with that came civil or national freedom. Men were released from the bondage of a self-created papacy; they were given the right to approach Christ without any intermediating class furnishing a point of contact. The freedom of all men in Christ was restored to the world. So also in government. The powers of the State were given their rightful place. Perhaps in our country alone this is carried out to the highest degree. But the State must be Christian.

When we speak of the "Freedom of a Christian Man" we do not mean that he is freed from all restraint in spiritual things or in his citizenship. But this means that a man in spiritual matters is free to accept salvation as it is in Christ, and then having accepted that in his freedom, with no one to deny him this right, he is under bondage that is not irksome or trying, but which brings joy—and also freedom. He is in bondage to Christ—and is free from the penalty of the law. Not accepting Christ a person is under the bondage of the law. Which is but another way of saying that the penalties of the law are hanging over him. And since no one can keep the Law of God perfectly, he is under condemnation—he is lost.

The Jews claimed freedom in the sphere of religion. "They are the Lord's temple, 'the guide of the blind,' a light of them which are in darkness having the form of knowledge and of the truth of the law. (Romans 2:19, 20.) The Lord, therefore, must speak more plainly and directly of the freedom He offers them in His Word of truth." (Spaeth.)

Freedom is often misunderstood and very frequently abused. Boys and girls must remember the Will of God, His Law and His purposes. Doing this they will welcome the privileges which are theirs of living in a land where they can freely accept Christ, and accepting Him will serve Him to the end. He that does not do this is neither a true Christian nor a true American.

JULY 8.

"Choosing a Life Work."

By Rev. Frederic W. Friday.

Scripture Lesson—St. Matt. 20:1-16.

General Truth—The lesson is the parable of the laborers in the vineyard. One owner hired many laborers—some at the beginning of the day, others later in the day. When it came time to pay these laborers, the master of the vineyard, out of his goodness, gave them all the same amount. Those who had begun to work early were displeased, and thought the master was unjust. But he called their attention to the fact that he had not robbed anyone—all had received what was right—some, perhaps, more than others, as men judged that matter—but none received less than was promised.

The parable is intended to teach us that all those who serve the Lord receive what He promises. There is no injustice in this. Those who serve the Lord from the beginning are receiving all the joys of service, those who begin to serve later are missing the joys of service. But it is at the close of life especially that all inequalities (that are really inequalities) are righted.

Lesson Developed—No person calling himself a Christian dare take God out of consideration when determining his or her life work. You boys and girls are perhaps at this moment thinking about what you are going "to be." You are a Baptized Child of God—God is your heavenly Father. You dare not forget to ask your heavenly Father to direct you in this choice. Neither dare you neglect to think of the service you can and must be to your Father in Heaven. The life work of every Christian must be determined by several things. Surely you must ask, "Can I serve God in the work I think of taking up?" Again you should ask, "Has God fitted me for a different and better work than that I have planned." Better in the sense that the world will be made better and men helped to Christ. "Has God called me to enter the Gospel ministry—what reason can I give to God for not entering the Gospel ministry"? The question is not why you should enter the ministry, but the question is "why should you *not* enter the ministry."

Points for Leader—Show the boy or the girl that one can and should serve God by a service

of fellow men. Serving God does not wholly consist in worshipping Him—very necessary as that is—but is also to be found in loving service of others.

Develop the thought that a young mind cannot, unaided by parental, or pastoral advice, form conclusions which will likely be of the best. Show that God's will can be and is pointed out by Godly parents and teachers. But above all show that the choosing of a life work on the part of a Christian must never get away from God's will in the matter. All men are called to serve Him—not simply pastors and church councils. It is better to serve Him throughout life than to try to serve Him only near the end of life. God calls us by the Gospel, enlightens with His gifts and has redeemed all men in baptism and made those so baptized members of His kingdom. Loyal members of a kingdom serve their king well and faithfully with all cheerfulness.

JULY 15.

"Our Church and the Revival."

By Rev. Frederic W. Friday.

Scripture Lesson—II Timothy 4:1-5; Romans 16:17-20.

General Truth—In the first section of our Scripture lesson St. Paul is admonishing his spiritual son Timothy concerning adherence to the Word of God. There were evidently those, even in St. Paul's days, who were going about unsettling people in their faith by preaching in an altogether new and unheard of way. They were attacking the regular and ordinary manner in which the saving Gospel of Christ was preached, believed and worked out in the lives of men. There were also those, as we can conclude from these words of St. Paul, who were outspoken against those who would not follow the way they pointed out. These constituted afflictions for Timothy. The great Apostle counsels him not to be cast down by this, but regarding it as an affliction Timothy is urged to endure it for the sake of Christ.

In the second lesson St. Paul is telling the members of the Church at Rome that they should "have their eye upon" those who were causing unrest in the Church. Their apparent zeal was in order that they themselves should be served. Simple minded people, without thinking, were misled by them. People who were not well versed in the Scripture and in the Scriptural way of doing the Lord's work followed such leaders as this willingly, thinking they were serving God.

The Lesson Developed—The revival system is founded upon an unscriptural basis. The modern revival takes for granted that salvation comes from man toward God, rather than from God toward man. Hence the new birth in baptism is not believed. Baptism becomes no more than a beautiful custom without any God-given blessings. Remembering that baptism is the "washing of regeneration in the Holy Ghost" we must also know that God comes to us in our baptism and makes us His child. One who is a child of any household grows up in that household as a recognized part of it. So one who is made a member of the household of faith grows up in that household—the Church—and is God's child. It is not, therefore, necessary for such a one to go through some heart-rending and tear-producing experience in order to be a child of God. Growing up into Christ is the privilege of those baptised, and many do use this privilege. But there are some who neglect their Heavenly Father. These, of course, must be brought back. The method, however, is not to build big tabernacles, organize and incorporate a company and have press agents. Nor is the method to terrify those who are held by local congregations outside the Lutheran Church. The Church can and should hold special services, which her members should try to get every sinner of his acquaintance to attend. But the personal touch, the heart to heart working of the believer with the sinner is the method. Many are brought back in this manner. God always blesses work that is done for His sake—and seldom if ever blesses work that is done either for personal advancement or by unscriptural means.

Each boy and girl should be an "evangelist" in the proper sense. Each should show faith by works, and thus as one of those works influence, through God blessing the effort, those who are wandering from their Heavenly Father are brought back to Him.

JULY 22.

"Luther's Catechism."

By Rev. Frederic W. Friday.

Scripture Lesson—Deut. 11:18-25; I Cor. 3:10-15.

General Truth—The parent is the head of the house. As a God fearing believer the father and mother must teach the child the Word of God.

Point of Contact—At the time of the Reformation the people were very ignorant. It was almost impossible for them to teach their children. Luther saw the need for this teaching and hence he prepared the Small Catechism. It is a little book containing in brief words and in plain form the sum of the Scriptures.

No doubt most of you will be in the catechetical class. But long before you enter that class you should know a great part of the Catechism—all of it if possible. You will remember, if you have studied it, that the Catechism is divided into five main parts with a kind of supplementary part on confession and absolution.

To know God's will we first study the Ten Commandments. To know more about God the Father, Son and Holy Ghost, and how He saves us, we next study the Creed. Then we want to know more about prayer, and so we study the Lord's Prayer. We are God's children in baptism and so next we, who have learned about God's will, and how He saves us and have learned how to pray to Him better, now study how God has made us His child. That we may see how God comes to us as full members of the Church we learn about the Holy Sacrament of His Body and Blood—the Sacrament of the Altar. We also learn how we should be prepared to come to this Sacrament in that part which treats of Confession and Absolution.

Points for Leader—The teacher should lay emphasis upon what has been studied, not only in the preceding topic but also in the Catechism itself.

Bring out the fact that this is the growth in knowledge which increases faith through the Holy Spirit working through God's Word. The Catechism is God's Word condensed.

If the Leaguers do not know the Catechism no better way to teach this lesson can be found than to employ a great deal of the time in learning the Catechism, even if several meetings are necessary to do this.

Call attention to the simplicity and yet the depth of the Catechism. Read all you can upon this subject. Brush up your own knowledge.

And above all things impress upon those whom you teach the absolute necessity of study, and regular attendance at the Catechetical class. Use your influence to have pupils attend at least two years.

Point out the mistake of cutting the period of Catechetical instruction short. Many congregations do not open their Catechetical classes until after January 1. This is a serious mistake and makes the congregation guilty of tampering with her youth.

JULY 29.

"Things That Last."

By Rev. Frederic W. Friday.

Scripture Lesson—I Cor. 3:10-15.

The future dare not be disregarded by the Christian. To be lasting any building must have a sure foundation. A life that tells for the good of the world must be founded upon truth as it is in Christ.

Lesson Developed—Every person desires to be well remembered. To be well remembered means to have well served. You have heard older people speak lovingly and graciously of persons who have died. You perhaps have heard them speak, not unkindly, of the failings of some—because they did not measure up to their responsibilities and opportunities. Having chosen a life-work in God's fear let the basis be God and His service, His Word and His truth. Many people are successful in life as the unthinking judge success. But what they have produced is not lasting even in the minds of men. A man's life has not been a success even though he may die rich in this world's goods. He who has lived selfishly, perhaps has neither helped men in physical needs nor in spiritual needs. Yes, he dies poor who though he *has* helped men physically has not contributed anything to the success and progress of God's kingdom. To live well in the estimation of man is good, but to live well in the estimation of both God and man is the best. Every Christian should write his name in the hearts of his fellow men. He does that best by being a sincere Christian. At the end of the sermon on the mount our Saviour gives us a true picture of the enduring things which really are lasting. He pictures a house built upon the sand. The house was beautiful, it was well built (except the foundation) but the house could not last. The other house He describes is the lasting one. It was well built, it was beautiful, but it had a good foundation. Therefore it withstood all storms.

The life that is beautiful to look upon, as men too often regard beauty, leaves nothing lasting and is likely to fall at any time if God's word is not the foundation of that life. But a life lived in the fear of God is a successful life even though there are no worldly honors gained.

Points for Leader—Develop the thought that we are too often inclined to judge conditions, things and lives by false standards. Show that boys and girls cannot begin too early in life to get the right viewpoint. Drive home the fact that God and His Word, His service and His kingdom must have a place in every successful life—that endures in the memory of men and in eternity.

The Winged Book.

Year Topic—There is a wonderful book now found in all parts of the earth as if it had had wings. The Bible is God's message and He wants all people to receive it. A mission is an errand and a missionary is one sent by God to carry His message.

JULY 1.

Missionary—"How Luther Broke the Bars."
By Laura Wade Rice.

Scripture Lesson—Joshua 1:6-9. Matthew 10:19-20.

Point of Contact—It is easy to do hard things if we have a helper.

Leader's Talk—Men had caged the Book—God meant men, *with His help* to set it free. He chose Luther to break the bars. But first He helped men to want them broken. The cruel ways in which the Church of Rome persecuted heretics turned men against it. The wickedness of priests disgusted them. They saw the Church cared more for their money than for their souls. Men's hearts grew hungry for God and for His messages. He chose messengers in different lands to get the world ready for Luther's teachings and the Reformation. Some missionaries are sent on God's errands to the heathen, the Reformers were His missionaries to the Church and their errand was to set free the Word of God.

For the Meeting—*Peter Waldus in Switzerland and France, Wycklif in England, Savonarola in Italy, Huss and Jerome of Prague in Bohemia and Austria and in Germany prepared the people for the breaking of the "cardinal and white bars" of Rome's untrue teachings. They all said the Bible should be free. All were persecuted, several were burned at the stake. *A boy named John Gutenberg whittled a wooden letter which fell into dye, and set on a bench printed an H. So the printing press was ready to print Luther's writings and the Word of God so they could fly everywhere. *God guided Columbus across the Atlantic to discover America while Luther was yet a boy. So a "land of the free" was opened for persecuted Christians. *God chose a man to break the bars who knew all about Rome's rules and ways. Luther was born in a Catholic home, baptized by a priest, taught by monks ,and became one himself. He went to Rome on a church errand and saw how sinful the Pope's household was. *Luther never saw a Bible till he entered the monastery of Erfurt. That, and God's providences, got him ready to be God's hammer to break the bars. He began by writing a paper against the untrue teachings of Rome and nailed it to the church door at Wittenberg. Copies seemed to fly everywhere. Luther preached and taught God's messages. The Pope sent a letter putting Luther out of the Church; he burned it. Luther was ordered to come to a meeting and take back his words. He said: "Except I be convinced by Holy Scripture I cannot recant." *Luther's friends hid him in the Castle of the Wartburg. While there he translated the Bible into German. The printing press sent copies everywhere. The Bible in a language they could read broke many bars of Rome's untrue teachings. Men said: "He has come for whom we waited so long." *God gave Luther good friends; the princes of Germany and wise scholars helped him. The Pope's plans to stop the Reformation failed. Everywhere men *protested* against the untrue words and ways of Rome. So the great Protestant Church was begun; the Bible used its new wings and flew everywhere, the cage was broken.

Prayer—Dear Lord, we thank Thee for Luther, the Reformation and the open Bible. Amen.

Practical Suggestion—To open and read our Bibles every day.

JULY 8.

"The Boy With a Sling."

By Bertha P. Dovy.

Scripture Lesson—I Sam. 17:48-51.

Point of Contact—It might be almost any boy that we might meet, for a boy loves to throw things and be in action most of the time.

Just as soon as we found that his name was David we wanted to know who his father was and where he was born, why he was called the boy with the sling and what he did with the sling.

The Story Told—We found that the first Samuel told us all about him. It is one of the most fascinating stories ever told. He not only could hit the mark with his sling, but he was one of the truest pals a boy ever had. David was born in Bethlehem, the little town that later gave to the world the Christ-Child in a manger.

When David was still a young boy he took care of his father's sheep. He would lead them to pasture and to water. He watched them as they ate and drank for fear of animals attacking them. One time a lion attacked them and at another time a bear was about to devour a lamb and had it in his mouth. David would not allow these wild beasts to harm his flock so he killed both of them. While the sheep were quietly feeding David was busy practising every day to throw stones from his sling, so that if unfriendly animals came too near his flock he could drive them away or kill them with a stone from his sling. David was a beautiful player on the harp and once he was sent for to play before the king.

One day he was watching the sheep when God sent Samuel to the home of Jesse, the father of David, and asked to see his sons, that he might annoint one of them. When the seventh son had been shown to Samuel he said, "God hath not chosen either of these; are there any more children?" Jesse said there was yet the youngest who was taking care of the sheep. David was sent for. As Samuel saw him, "the Lord said, Arise, annoint him, for this is he." The boy with the sling was annointed king over Israel.

There was at that time war between two of the tribes. There was one man among the Phillistines whose name was Goliath. He was called a giant because he was ten feet high. He dared any man among the Israelites to come and fight him and he said if he killed him they would rule the Israelites and if the Israelite killed him then they would rule his people. Day after day he would go out to see if some one was willing to fight him. Every man was afraid of the giant for fear he would kill them.

One day a very brave noble youth, whose name was David, said that he was willing to fight the giant, for he knew that God would keep him from harm. David had no sword nor coat of iron nor armor nor spear, but he had more than they all combined, for God was on his side and he knew he would win.

Suggestions—The leader or some one appointed to complete the story.

Who was the first singer of Psalms and how many of the Psalms did David write?

Repeat the Shepherd Psalm.

JULY 15.

"Playtime."

By Bertha P. Dovy.

Scripture Lesson—Zech. 8:5.

General Lesson—"The streets of the city shall be full of boys and girls playing in the streets thereof." Play and boys and girls are the best possible combination.

The Story Told—Children should be happy that God gave a place and a time for playing. He knew that in many of our cities, the streets and the alleys would be the only place that some of the children would have for play. In some of the down town places, the children do not have any shade, neither is there any green grass, but God knew that there would always be streets in cities and so, in the Bible, we find that boys and girls shall be found playing in the streets. Do you know that of the many, many religions in the world ours is the only religion that gives boys and girls the love and care they should have? It is said that the children of India are little old men and women and they need to learn what it means to play and to be happy.

Play is God's way to teach children to live and grow. Every normal child has the play instinct and should have the chance to exercise it. Our play should be directed unless games are organized and each player plays fair.

In his play a boy will put in practice what he has learned before if it be good or bad. A boy should play and must play if he is to grow and be a man that will give to the world the best service.

In some of the cities the fathers have provided play grounds and the schools have all kinds of games for the children that they may have the very best exercise possible for their good.

Some one who loves the Juniors has said that in play "boys develop honesty, self-confidence, unselfishness, courage, obedience, the ability to think and to decide rapidly, the spirit of love and friendship and many other valuable traits of charter."

We will add one more, that of politeness. You all know what politeness is but perhaps you have not heard that "Politeness is to do and say the kindest thing in the kindest way." In playing games keep in mind what politeness is. If we do we will be careful of what we say and do.

How to carry the bravest heart
Cheerily through every part
How to praise a rival's skill,
How to yield to wiser will;
How to keep the temper sweet;
How to wait with patient feet;
How to let a treasure go
To relieve another's woe.

This we learn through play.

Suggestions—Have the meeting outdoors, if possible, where games can be played. Ask the question—What games do you like most? Take a vote on them. Essay on "Games That I Like Most and Why?"

JULY 22.

"Obeying Your Parents."

By Bertha P. Dovy.

Scripture Lesson—Eph. 6:1-3; Prov. 1:8, 9.

General Lesson—Away back in the book of Exodus we find that God first gave the commandment honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee. We find it repeated in many books in the Old and New Testament.

Point of Contact—All things in God's universe have certain laws which they obey. The winds and the waves are at His command. Children are subject to His command; through the guidance of their parents thus children are

to obey their parents and parents are to give the best to children. So love is another word for honor.

The Story Told—

An angel paused in his onward flight
With a seed of love, and truth, and light,
And cried, "Oh, where shall this seed be sown
That it yield most fruit when fully grown?"
The Saviour heard; and He cried, as He smiled,
"Place it for Me in the heart of a child."

When we want to learn something we repeat it over and over many times. We are told over and over again in the Bible, honor thy father and thy mother. That has been God's way to tell us not to forget.

This is the first commandment with promise. God made the promise so that we would not forget to honor father and mother.

How many times father and mother tell us if we will do a certain thing that when the task is done we may have something or go some place which they know that will please us. We like to have them make promises to us, for we know that they will keep it.

God promised a long life to those who would honor their parents. I am sure with the keeping of the promise He means a useful life, a life that is always thinking of others, never forgetting the Golden Rule, "Doing unto others as you would like to have them do unto you." Obeying your parents will help you to honor and love your heavenly Father.

I know a boy who has a splendid dog for a pet; they play and have fun together. The dog seems to be happy for he always minds and obeys. John delights to tell what the dog will do for him. Nothing pleases parents more than to have their children honor them and obey. If they are considerate to father and mother, they just can not help but show it to those whom they are with. They will be careful with their habits and manners wherever they may be, because our habits and our manners speak just as loudly as our words. Let us ever bear it in mind the Bible says, "children obey your parents in the Lord for this is right."

Prayer—Dear father, help us to keep our hearts pure and true, that we may shine for Thee, wherever we are.

Suggestions—Repeat the commandments. Memorize Matt. 22:36-40. Give original story illustrating obedience.

JULY 29.

"*A Child's Thank You.*"

By Bertha P. Dovy.

Scripture Lesson—I Thess. 5:18.

Point of Contact—"In every thing give thanks, for that is the will of God in Christ Jesus concerning you."

Christ wants us to give thanks; for our daily blessings come from God through His Son Jesus Christ, the children's friend.

A child who has many sweet ways of saying thank you and is sincere in his thanks we cannot but love to do things for him. Some one has written a beautiful thank you prayer,

Father, we thank thee for the night,
And for the blessed morning light,
For health and strength and loving care,
And all that makes the world so fair.

The Story Told—The one who wrote this beautiful prayer knew that the heavenly Father had made all things, the day for work, play and to go to church to hear the pastor, to Sunday School and to the Junior League to hear about the Saviour and the missionaries who have gone to tell of Jesus and to teach the children how to be thankful, for unless boys and girls have the love of God in their hearts they cannot know how to be thankful. We find in the prayer a thank you for health and strength and loving care. There is no one that wants to be weak but unless we have some one to give us loving care, we are apt to be ill, and in return we should give our grateful "Thank you" and love. The prayer is ended with all that makes the world so fair.

If our homes were low, made of mud walls without any windows, and without any chimneys, no pretty clothes to wear, just the scantiest garments for our bodies, nothing to read, without any writing material and without any games or toys, this world would not be so fair to us. And we would not feel so much like saying thank you. Many children across the seas where we have not sent missionaries enough to teach them of God and His love for children, do not thank God for their homes or their lives.

How much we have need to thank our Heavenly Father for our lovely homes, and share our dimes with the children across the seas. Do you know that the children here have a missionary there teaching the children who have dark faces how to say "Thank you" because they are teaching them of Jesus or as the foreign children say "Jesu"? Every Junior should be doing something outside of their League so that by giving and praying for the work and workers the Christ spirit may be extended around the world.

Suggestions—Have some one appointed to tell of the children of India, Africa, Japan and China. The leader to see that posters are made of the children of these countries.

BOOK REVIEWS

(*Continued from page* 28)

of the Lutheran Church. Protestantism is his. His discovery of the way of salvation amid so much agony of spirit is a legacy which he has bequeathed not to one nation or time, but to all peoples of all ages. Even the Roman Church, which despises and condemns Luther, owes to him a quickened life. Within the Church ecclesiastical training was improved, Church government was reformed, the means of education were increased. The doctrines of Rome, however, remained unchanged. Indeed, upon those which Luther had denounced there was laid now an exaggerated emphasis.

For the origin of Christianity in Germany we should go farther back than Miss Singmaster to the time when the Irish monk Fridolin visited Germany. The names of Columban, of Gallus, of Emeran, of Killian, and Willibrod should not be forgotten for their share in Christianizing Germany. Two statements with reference to Luther's youth and the rigorous discipline of his parents taken by themselves might be regarded as being confusing. This book, however, is a compact sketch of the life of Luther. It is a very readable work.

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